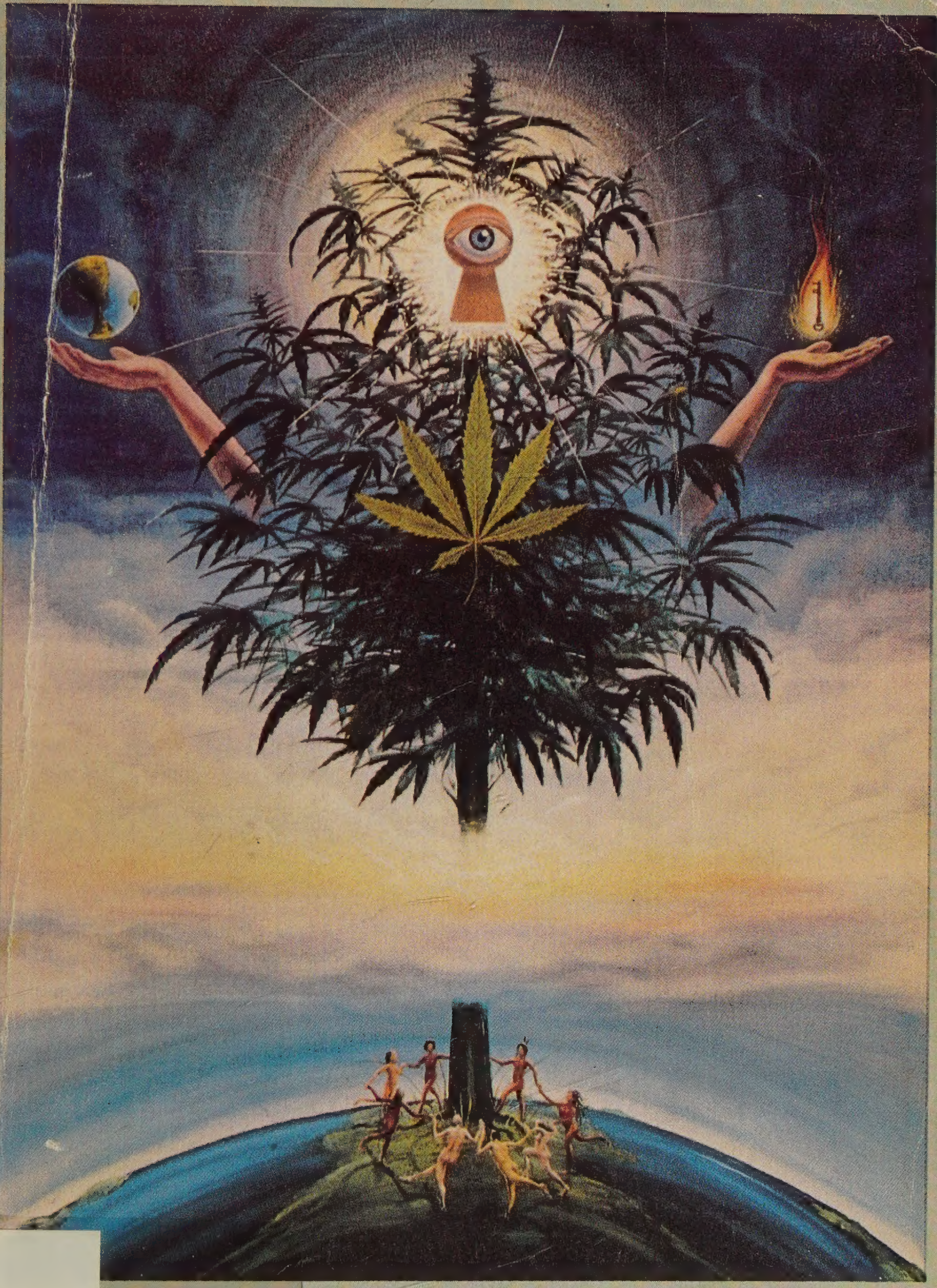

GREEN GOLD THE TREE OF LIFE

RIJUANA IN MAGIC & RELIGION

Chris Bennett, Lynn Osburn & Judy Osburn

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GREEN GOLD THE TREE OF LIFE
MARIJUANA IN MAGIC & RELIGION

by

Chris Bennett, Lynn Osburn & Judy Osburn

Afterword by
George Clayton Johnson

Cover illustration by
Aaron Marshal

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ancient history
marijuana
religious experience

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—Chris Bennett

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—Lynn & Judy Osburn

Dedicated to All here participating in Shiva's dance blinking energy into matter in bursts of π^0

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Introduction

All the religions of humanity eventually flow into the *Mystery of One-Spirit* that inspires humans with Revelation that carries us beyond the slow pace of physical evolution into the Hyperborean Youniverse of cultural evolution. If this Revelation of creative inspiration ever fails us we will devolve in retrograde fashion back into the *dreamtime* of nonreflecting response to environmental cause and effect devoid of culture. Inspiration is the Light of Mind and Revelation is the Meaning in the Light. Light, Mind, Revelation and Meaning, we have called God or Goddess by various names since the Psychic experiment began.

The physical evidence of antiquity reveals that about 12,000 years ago humans in the Near East were inspired to make a fundamental change in behavior which initiated the accelerated accumulation of knowledge leading to the present, where we behold cyberspace, the artificial universe created by Man. Even so cyberspace obeys the fundamental law of the universe—the law of numbers.

We do not know for sure how it started, but humans gave up the nomadic life of advanced hunter-gathers and began to settle in certain fertile locations to till the soil and plant food crops. Twelve thousand year old wooden reaping knives with flint blades were found in Palestine. Eleven thousand years ago sheep were domesticated in the northern Tigris Valley. By the middle of the seventh millennium BCE[1] a fertility cult (religion) had developed at Catal Huyuk in Turkey. The people there worshipped a fertility goddess whom they represented in the act of giving birth to a man, a bull and a ram. The wealth of those people depended on mining black obsidian from the neighboring mountains and making tools from it. Catal Huyuk was a comparatively large and stable settlement in the new age of cultural evolution. It was inhabited without interruption for at least 2000 years until it was destroyed around 5700 BCE. One of the earliest known extensive human settlements was at the Jerico oasis in Palestine. The inhabitants there had domesticated barley and sheep before 7000 BCE.

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[1] Before Common Era, equivalent to traditional (sectarian) BC; likewise, Common Era (CE) is equivalent to AD.

Agriculture was the essential component for the advancement of cultural refinement and the evolution of civilized life. It provided the stability needed to develop chance discoveries and perpetuate them by regular practice. Weaving and pottery making were the first of the major new techniques. The earliest known woven fabric was made from the *hemp* plant, *Cannabis sativa,* which people began working in the eighth millennium.[2] Potter's clay was the first artificial material manufactured by humans. Both weaving and pottery making required technical know-how. The craft of pottery making spread more slowly than weaving because more knowledge and technical skill were required to make clay, shape it into something useful and bake it hard so that it would be durable. We owe most of what we know about our ancient ancestors to the shards of broken clay pottery found buried beneath the rubble of time at those first settlements. Soon after it was invented pottery began to be decorated with signs and symbols; painted with crescents, circles and other motifs. Some clay pot designs imitated baskets, others copied human faces. For the first time decoration expressed abstract thought. And the purpose for decoration some of the time was magical.

Dr. Carl Sagan proposes evidence showing that hemp was the first plant cultivated by man, dating back to the time of primitive hunter-gatherers. In his book, THE DRAGONS OF EDEN, Sagan speculated that marijuana (*Cannabis sativa*) may have been the first crop planted by stone age man, using the primitive lifestyle of pygmies of the Kalahari region in southwest Africa as an example. The pygmies were basically hunter-gatherers until they started planting the marijuana which they use for religious purposes. Marijuana is the only crop cultivated by the pygmies and they claim to have been using it since the dawn of time. Both Professor Mircea Eliade and Sir James George Frazer (author of THE

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[2] COLUMBIA HISTORY OF THE WORLD, p. 54.

GOLDEN BOUGH), two of the foremost authorities on the history of religious thought, also advocated the theory that early religions were derived from agricultural fertility cults.

> Since it was given to few men to be able to visit heaven or left and return to tell what they had seen and heard, there arose the ideas of "messengers," or angels, those "workers of miracles" as their name in Greek and Hebrew means. These demigods, or heroes, had access to both worlds and play an important part in ancient mythology. They could come from above in various guises or be conjured up from the ground, like the ghost of Samuel drawn to the surface by the witch of Endor for consultation by King Saul (I Sam 28). One important aspect of this idea of heavenly and subterranean founts of knowledge is that since plants and trees had their roots beneath the soil and derived their nourishment from the water above and beneath the earth, it was thought possible that some varieties of vegetation could give their mortal consumers access to this wisdom. Herein lies the philosophical justification for believing that hallucinatory drugs distilled from such plants imparted divine secret, or "prophecies."
>
> Such very special kinds of vegetation were, then, "angels" and to know their names was to have power over them. A large part of magical folk-lore was devoted to maintaining this vital knowledge of the names of the angels. It was not sufficient simply to know what drug could be expected to have certain effects; it was important to be able to call upon its name at the very moment of plucking and eating it. Not only was its rape from the womb of mother earth thus safely accomplished, but its powers could he secured by the prophet for his "revelations" without incurring the heavy penalties so often suffered by those misusing the drug plants.
>
> —John M. Allegro, THE SACRED MUSHROOM AND THE CROSS [3]

Richard E. Schultes, a Jeffery Professor of biology and director of the Botanical Museum at Harvard University, stated in his article, *Man and Marijuana*: "early man experimented with all plant materials that he could chew and could not have avoided discovering the properties of cannabis (marijuana), for in his quest for seeds and oil, he certainly ate the sticky tops of the plant. Upon eating hemp, the euphoric, ecstatic and hallucinatory aspects may have introduced man to an other-worldly plane from which emerged religious beliefs, perhaps even the concept of deity. The plant became accepted as a special gift of the gods, a sacred medium for communion with the spiritual world and as such it has remained in some cultures to the present."

---

[3] P. 22 (citings omitted).

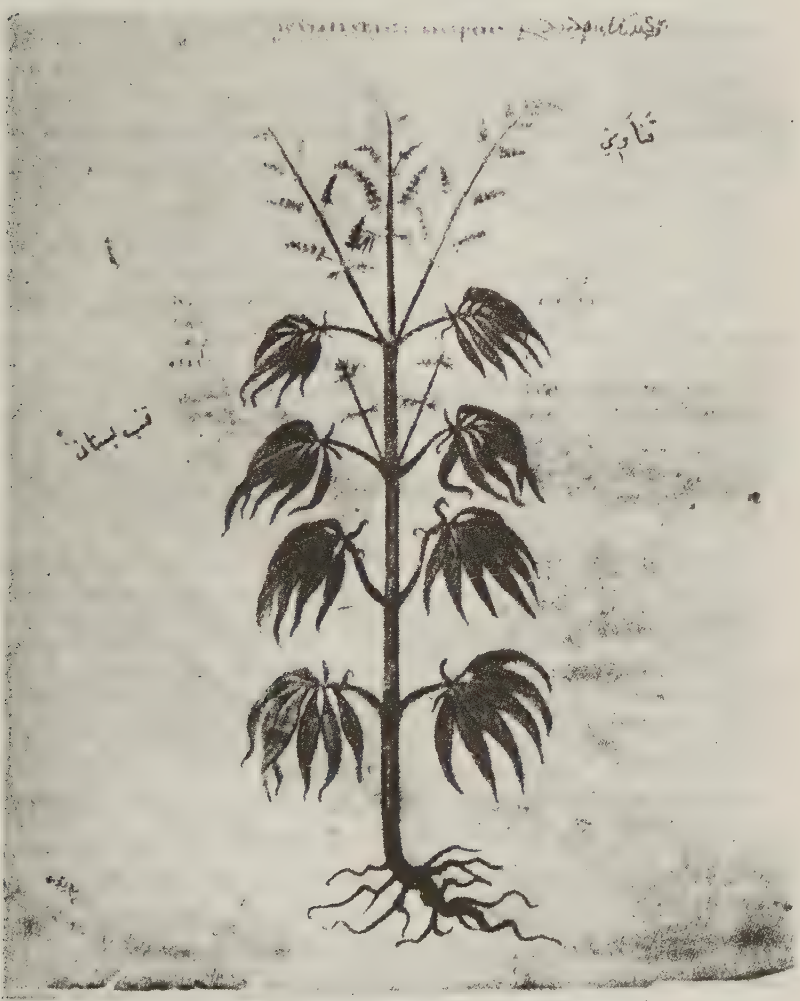
Hemp has played a prominent role in the development of the religions and civilizations of Asia, the Middle East, Europe and Africa. The insights gained from the marijuana high by the ancient worshippers were considered to be of divine origin and the plant itself an "angel" or messenger of the gods. The sacramental use of marijuana predates written history and this tradition continues with diverse tribes in Africa, certain Hindu sects, Moslem fakirs and Sufis, Rastafarians, as well as modern Occultists and Pagans. Indeed marijuana has been employed for insight and ecstasy by members of virtually every major religion in history.

> There is a myth that pot is a mild and minor drug. Usually in context of American usage it is, but it doesn't have to be. The hard part about expressing this, however, is that the anti marijuana people who pose visions of disaster about "hashish" or about "legalizing the stronger forms of cannabis" are also wrong. In and of itself there's nothing wrong with cannabis being a potent hallucinogen; this has certainly accounted for its vast popularity through these many centuries. When one seeks a shaman's drug one generally wants something more powerful than a "mild hallucinogen." Of course, knowing when and where to use cannabis at a dosage or strength suitable for real visions is also important. It's obviously not a good idea to try in an unrefined social context, or when working in the fields or factory. This use of cannabis has traditionally been confined, by rational custom in ancient societies, to rituals which help define and control, measure and magnify, the raw experience.
>
> —Dr. M. Aldrich quoted in HIGH CULTURE, by William Novak.

According to William A. Emboden in *Ritual Use of Cannabis Sativa L.*:

> Shamanistic traditions of great antiquity in Asia and the Near East have as one of their most important elements the attempt to find God without a vale of tears; that cannabis played a role in this, at least in some areas, is born out in the philology surrounding the ritualistic use of the plant. Whereas Western religious traditions generally stress sin, repentance, and mortification of

the flesh, certain older non-western religious cults seem to have employed cannabis as a euphoriant, which allowed the participant a joyous path to the Ultimate; hence such appellations as "heavenly guide."[4]

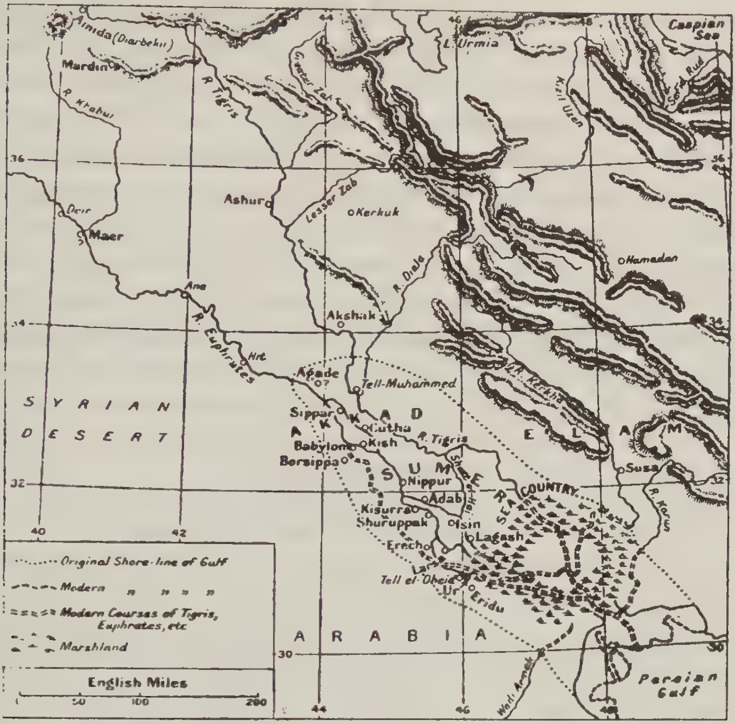


The oldest known picture of hemp, from an illustrated Dioscorides manusccript, "Constantinopolitanus" (British Museum).

Ancient Mesopotamia

By the second half of the fifth millennium BCE the benefits of agriculture were recognized throughout the Near East. A new land mass about the size of New Jersey had formed where the silting of the Tigris and Euphrates Rivers met the Persian Gulf waters. The old land mass of the upper Mesopotamia Valley (the piedmont zone to the north, *i.e.* Assyria—Northern Iraq) was already settled by the Semitic peoples. An adventurous new people traveled from the Persian Gulf through the estuaries of the Tigris and Euphrates. They first settled at Eridu by the banks of the Euphrates River near the shores of the Persian Gulf. These new people were later called Sumerians by the Semitic people to the north. The new land they settled was called Sumer.

Apparently the Tigris and Euphrates Rivers created a large body of fresh water within a natural dike system that was built up by silting at the shore of the Persian Gulf. The virtually flat land mass that became Sumer rose rapidly from the sea of fresh water over a relatively short time by geological standards. The rich silt that had built the dike-banks holding back the Gulf continued to displace the fresh water sea until the first mound of earth arose from the sweet water. It was called Eridu, the Mound of Creation, by the Sumerians. It was the most sacred place in all of antiquity. The sea of sweet water was called Apsu, the first principle of creation. The Sumerians built a shrine atop the mound of Eridu. From there, kingship and the arts of civilization were revealed to them. And thus inspired they built the first temple to Apsu at Eridu. To the south lay Eden the fecund wetlands inhabited by the aboriginal marsh people—the place the Book of Genesis called the Garden of Eden. The old legends claim the Sumerians ate the fruit from the Tree of Knowledge at Eridu. The inspiration given them carried both joy and sorrow—for the revelation of the arts of civilization


Amida (Diarbekr)
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Greater Zab
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48
30
ARABIA
Persian Gulf
Original Shore-line of Gulf
Modern " " "
Modern Courses of Tigris, Euphrates, etc
Marshland
English Miles
50
100
200

Map of Sumer and Akkad from Harmsworth's "Universal History of the World."

and the divine power of kingship (political organization) had to be accepted in totality and once accepted can never be rejected.[1]

With the knowledge revealed to them they conceived the first Mesopotamian city at Uruk. The first thing they built at Uruk was the ziggurat or temple dedicated to the goddess, Innanna, later called Ishtar. Thus the first city began as a religious center.

One of the arts of civilization revealed to the Sumerians was the art of writing. They used writing primarily to record the volume of trade in their economy, but they also wrote down their religious beliefs, myths and legends. These beliefs and legends which they beliefs, myths and legends. These beliefs and legends which they wrote down, the oldest yet deciphered, are based upon a rich oral tradition going back to the great Awakening—the term here used to describe the condition when the human psyche first experienced self reflection, possibly initiated by some catalytic occurrence when the human brain evolved enough neurons to process the elements of sound into words with meanings—the period heralded by the parting of the misty veil of *dreamtime.* That Point of Awakening for humanity was to our ancient ancestors, the Creation of Man. From the Point of Awakening onward they grappled with the same religious mysteries that confront us today though we believe ourselves to be some 6000 or more years to the wiser.

---

[1] C. Leonard Woolley, THE SUMERIANS; *Legacy*, six part PBS television series about civilization.

> For no thought of man made Gods to love and honor
> Ere the song within the silent soul began,
> Nor might earth in dream or deed take heaven upon her
> Till the word was clothed with speech by lips of man
>
> —Unknown, quoted in Dion Fortune's THE MYSTICAL QABALAH

The essence of the Awakening necessarily includes a condition of self-awareness functioning through a process of self-reflection. Two of the consequences of self-awareness and self-reflection are realization of Other and apprehension of the Unknown. This results in the religious attempt to define self and explain the unknown. At the top of the list of great religious questions pondered by every awakened human are: Where did we come from at birth and where do we go at death? Who created us? Why? For what purpose were we created? Why must we die?

The ones closest to the historic Awakening were perhaps able to retain a few fragments of the experience that was revealed to them and how it came about. The Sumerians provide us with the oldest deciphered written fragments relating to the Creation of Man.

The Sumerians of old Mesopotamia divided the history of Man into two periods. The first period begins at Creation and ends with a great flood. The second period begins after the flood. The history of the first period is purely legend. The art of writing was developed soon after the beginning of the second period, so some of the kings and heroes were historical persons whom tradition elevated into gods. Archaeologists have found strata and silt deposited from floods on Early Dynastic sites of the fourth millennium BCE. However no flood deposits were found in third millennium strata. And none of the floods were catastrophic enough to cause a complete break in cultural continuity.[2]

The oldest deciphered written historical fragment relating to the first period is the story of *Atrahasis,* the first savior of mankind. Atrahasis means "the far wise." This legend was one of many popular tales circulated throughout the ancient world told by professional "storytellers" making a living entertaining caravan traders and travelers during the evening camp. The storytellers often changed the names of gods, heroes and places in these tales to ones popular in the next region as the caravan passed through different kingdoms.

Atrahasis, the far wise, is the Akkadian name for this hero and saviour. The Sumerians called him Zuisudra. In the *Epic of Gilgamesh* Atrahasis is called Uta-na'ishtim and Ut-napishtim. They both mean "he found life." He became Noah in Palestine, a possible abbreviation of (Uta)-na'ish(tim). Prometheus of Greek legend may be an approximate translation of Atrahasis. It has been suggested that Odysseus, the Roman name for the Greek hero, Ulysses, comes from the Hittite translation of the Atrahasis' epithet "the far distant," and the name Odysseus may be based on the pronunciation of the logogram for Ut-napishtim. An abbreviation of the name Atrahasis or one of its epithets, far wise, extra wise and far distant, is used to describe Kothar-wa-hasis the skillful god of craftsmanship in Ugaritic mythology. The name of the Islamic sage, Al-khidr (also al-Khadir) is a similar abbreviation of Atrahasis or its epithet. Al-khidr guarded the Fountain of Life and gave water from it to King Sakhr (meaning "rock") who then became immortal. This tale is rendered in one of the *Arabian Nights* stories, where the Islamic Gilgamesh, Buluqiya, fails to attain immortality. In it Al-khidr bears a new etymology, "the green one."[3] Interestingly, Al-khidr is recognized as the patron saint of both initiation and hashish (marijuana) up to modern times in the Moslem world.

---

[2] MYTHS FROM MESOPOTAMIA, p. 5.

Atrahasis gives us the earliest recorded answer to the first two mysteries of religion: Who created us and why. It also presents the first attempt to neutralize the tragic finality of death and demonstrates the cynicism traditionally surrounding this religious mystery. The story begins:

"When the gods instead of man did the work, bore the loads, the gods' load was too great, the work too hard, the trouble too much. The Great sevenfold Anunanki made the Igigi carry the workload."

The Igigi or worker gods revolted against Enlil, their chamberlain and stormed his residence and demanded he send for the supreme god Anu. When Anu arrived Enlil wanted an example made of the rebellious Igigi. He implored Anu to "call up one god and let them cast him for destruction." But Enki, god of Wisdom, urged the Anunnaki gods not to blame the worker gods. Enki advised that since the womb-goddess "Belet-ili is present—let her create a mortal man so that he may bear the yoke, let man bear the load of the gods!" They all agreed.

Enki continued, "then one god should be slaughtered... Nintu [goddess, birth lady, mountain lady, supreme lady, and mother of all children] shall mix clay with his flesh and blood. Then a god and a man will be mixed together in clay. Let a ghost come into existence from the god's flesh, let her proclaim it as his living sign, and let the ghost exist so as not to forget the slain god."

The Created humans multiplied until the noise of their increased population (called the *country* by the ancients) busy doing the work of the gods on earth, grew so loud that Enlil the chamberlain of the Igigi could get no sleep.

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[3] *Idbid,* p. 2-3.

"He addressed the great gods, 'The noise of mankind has become too much, I am losing sleep over their racket. Give the order that disease shall break out...'

"Now there was one Atrahasis whose ear was open to his god Enki. He would speak with his god and his god would speak with him. Atrahasis made his voice heard and spoke to his lord, 'How long will the gods make us suffer? Will they make us suffer illness forever?'

Enki revealed to him how to end the plague. Then again the country got too noisy for Enlil so he commanded that a drought dry up the land and starve the people. Only this time he made Enki swear an oath not to advise his people. Atrahasis again seeks wisdom to find the solution to the drought problem, "In the morning he would bring incense. *My god would speak to me but he is under oath, so he will give instructions in dreams.*"[4]

Atrahasis' incense was the *kind* enabling him to know that the revelation he sought to end the drought would come in a dream. Similarly, Etana, the first king of Kish, wanting to know why he had no heir to his throne had a dream he could not understand; seeking the solution he lamented, "the dream-interpreters have made full use of my incense."[5]

Atrahasis brings incense every morning to gain wisdom. The royal dream interpreters make full use of the king's incense ostensibly to gain understanding of the symbolic meaning in Etana's dreams. Both examples suggest the incense employed by the sage and the king had psychoactive properties. Both were in need of inspiration and revelation. Both expected such from their incense. Atrahasis had a religious expectation to receive revelation from his god through the sacrifice (burning) of the incense. Etana's expectations were more pragmatic; he expected his court visionaries to become inspired with an understanding of esoteric

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[4] *Idbid*, pp. 9–21, (emphasis added).

[5] *Idbid*, p. 196.

"Bronze tripod with remnant of bowl for burning incense, from Tell es-Sa'idiyeh, in the Levant." (National Museum, Amman)

analogical symbolism through the liberal use of his incense—presumably the best incense in the kingdom. If fragrance or a pleasing aroma was the only purpose for the use of incense then perfume should have worked just as well.

> The ceremonial use of incense in contemporary ritual is most likely a relic of the time when the psychoactive properties of incense brought the ancient worshipper into touch with supernatural forces.
>
> —ENCYCLOPEDIA BRITANNICA, *Pharmacological Cults*[6]

The Mesopotamians believed that each individual had his or her own personal god or goddess "...spoken of as 'my god' and it is expected that when necessary he will take the part of the protégé before the great gods, and make intercessions for him. ...This personal tutelary deity was originally a personification of a man's luck, his capacity for thinking and acting, which was only gradually identified with one of the minor deities in the pantheon. To acquire a god is a phrase which is used for striking success. It is said also that without a (personal) god man cannot earn his living or be courageous in battle, and again: When thou dost plan ahead, thy god is thine, When thou god dost not plan ahead, thy god is not thine."[7]

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[6] As quoted in MARIJUANA AND THE BIBLE, published by the Ethiopian Zion Coptic Church.

People communicated with their personal gods and goddesses through offerings of incense called *mussakku* offerings. Using the incense was of primary importance; the reason for making the offering was secondary. In *Counsels of Wisdom,* from "Akkadian Didactic and Wisdom Literature," the sagacious advice is given to: "Worship your god every day. Sacrifice and (pious) utterance are the proper accompaniment of incense. Have a freewill offering for your god...and you will be in harmony with your god."[8] When a person wanted inspiration from their own god they got it by burning incense in a personal sized censor and inhaling the fumes. When the people wanted to communicate with the gods of the country they made offerings of smoke called *qutrinnu* offerings, smoldering on an open altar the sweet fragrance of which the gods could smell from heaven.

> At Babylon: "The glorious gods smell the *incense*, noble food of heaven; pure wine, which no hand has touched do they enjoy."
>
> —L. Jeremias in ENCYCLOPAEDIA BIBLICA, quoting Cuneiform inscriptions translated by Rawlison.

In his book, FOOD OF THE GODS, Terence McKenna explains how psychoactive substances like magic mushrooms and other sacred plants may have played a major role in the development of human psychic organization. McKenna points to a little known book by Julian Jaynes, THE ORIGIN OF CONSCIOUSNESS IN THE

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[7] Helmer Ringgren, RELIGIONS OF THE ANCIENT NEAR EAST.

[8] ANCIENT AND NEAR EAST VOL. II, p. 147.

BREAKDOWN OF THE BICAMERAL MIND. McKenna describes Jaynes's theories in the following passage:

> He proposes that through Homeric times people did not have the kind of interior psychic organization we take for granted. Thus what we call ego was for the Homeric people "god." When danger threatened suddenly, the god's voice was heard in the individual's mind: an intrusive and alien function was expressed as a kind of metaprogram for survival called forth under moments of great stress. This psychic function was perceived by those experiencing it as the direct voice of a god, of the king, or of the king in the afterlife. Merchants and traders moving from one society to another brought the unwelcome news that the gods were saying different things in different places, and so cast early seeds of doubt. At some point people integrated this previously autonomous function, and each person *became* the god and reinterpreted the inner voice as the "self" or, as it was later called, the "ego."

McKenna's description is reminiscent of the biblical passage:

> God said to Moses, "I AM THAT I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"
>
> —EXODUS 3:14.

Enlil made one more attempt to destroy humanity. He caused a great flood to drown the country. This time Enki could save only Atrahasis, his wife and a few plants and animals. When the flood waters receded and the Ark came to rest on dry land Atrahasis said, "Then I put everything out to the four winds, and I made a sacrifice, Set out a [presentation] offering upon the mountain peak, arranged the jars seven and seven; into the bottom of them I poured essences of reeds [cane], pine and myrtle. The gods smelt the fragrance, the gods smelt the pleasant fragrance. The gods like flies gathered over the sacrifice." Because of his evil deed Ishtar prevented Enlil from partaking in the smoke offering.

We find three somewhat different translations of the cuneiform tablets. In all three versions the smoke offering is made on the mountain top. In the first version jars were arranged seven and seven; "Into the bottom of them I poured essences of reeds, pine, and myrtle. The gods smelt the pleasant fragrance. The gods like flies gathered over the sacrifice." The second version reads: "Seven and again seven cauldrons I set up on their stands, I heaped wood and cane and cedar and myrtle. When the gods smelled the sweet savor, they gathered like flies over the sacrifice."[9] The third version of the episode says: "Seven and seven cult-vessels I set up, upon their pot-stands I heaped cane, cedarwood and myrtle. The gods smelled the savor, the gods smelled the sweet savor, The gods crowded like flies about the sacrificer."[10]

In the first version reeds, pine, and myrtle are listed; the second version lists wood, cane, cedar and myrtle; the third one lists cane, cedarwood and myrtle. Pine and cedar are sources of fragrant kindling, especially cedar. Myrtle is an evergreen shrub with aromatic white flowers and fragrant berries; the plant has a traditional use as an emblem of love. Confusion confronts us at the notion of *essence of reed,* especially when compared to *cane* in the other versions. The confusion between *reed* and *cane* has been perpetuated by modern scholars attempting to interpret words from long dead languages where very little comparisons in usage are available. Since all written languages in Western civilization were built on the old Sumerian cuneiform script and the Sumerian culture was absorbed by civilization over four thousand years ago, what they meant by *cane* or *reed,* or how interchangeable the two words were will perhaps never be settled.

Some scholars have stated that the Semitic root for *cane* means *hemp* and *reed.* Others contend the root for *cane* means *reed.* Still other scholars equating *cane* for *reed* believe a reed producing aromatic species of the calamus genus, Acorus Calamus, the common sweet flag, is the cane plant in the legends of antiquity. However the aromatic portion of the sweet flag is the root—not the stalk. The word for *calamus* came to be the generic term for any palm of the genus Calamus yielding rattan and canes. The ancient Greek word for *calamus* is *kalamos;* the Greek word for *cannabis* is *kanabos.* The sweet flag is not an entheogen; it is not a psychedelic initiator capable of evoking the *god within.*

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[9] THE EPIC OF GILGAMESH.

[10] THE ANCIENT AND NEAR EAST VOL. I.

> The earliest civilizations of Mesopotamia brewed intoxicating beer of barley more than 5,000 years ago; is it too much to assume that even earlier cultures experienced euphoria, accidentally or deliberately, through inhalation of the resinous smoke of Cannabis?
>
> —William A. Emboden, Jr., RITUAL USE OF CANNABIS SATIVA L.[11]

> In his Dictionary of Assyrian Botany (p. 220), Campbell identified the Sumerian term *a•zal•la* and the Akkadian term *azallu* as cannabis on the basis of their similarities to the Syrian *azal*, meaning 'to spin.' Campbell also took the Assyrian word, *gurgurangu* as another reference to cannabis because of its similarity to *garanginj*, the Persian word for cannabis. Building on these similarities, Campbell then identified the Sumerian drug *gan•zi-gun•na* as hashish [literally, a robber (gan) who spins away (gun•nu) the soul (zi)]. Campbell also felt that the similarity between *gan•zi* and the Hindu word *ganjha* also support his arguments.
>
> —Ernest L. Abel, MARIHUANA, THE FIRST TWELVE THOUSAND YEARS[12]

Cannabis sativa is an entheogen capable of inducing an altered psychic state in the user—a psychedelic state evoking the god within the user. *Cannabis sativa* when planted densely produces tall slender stalks called hemp canes. The *Cannabis sativa* cane is pleasingly fragrant, for the thin outer bark contains small amounts of the aromatic psychoactive essential oils now called *cannabinoids.* The flower top of the female hemp cane produces copious volumes of these psychoactive cannabinoids; they appear as spherical "dew drops" coating the flowers, seed covers and small leaves in the flower clusters. The deliciously exotic, complex and pleasing aroma of fresh Cannabis resin is intoxicating in its own right. It is *Ambrosia: food of the gods,* which Webster's New Universal Unabridged Dictionary defines from the Greek, feminine form of *ambrosios:* immortal, "the food, drink or perfume of the gods; anything imparting a sense of divinity; something especially delicious to taste or smell." Ambrosia bestowed immortality upon those who partook of it; it also had the power to heal wounds. In Greek Mythology Apollo saved Sarpedon's body from putrefaction by rubbing it with ambrosia; Venus healed her son with it. *Cannabis sativa* has been documented by physicians throughout history to be a therapeutic herb possessing great healing power for a broad spectrum of human maladies. Cannabis ambrosia is *Amrita* in Sanskrit.

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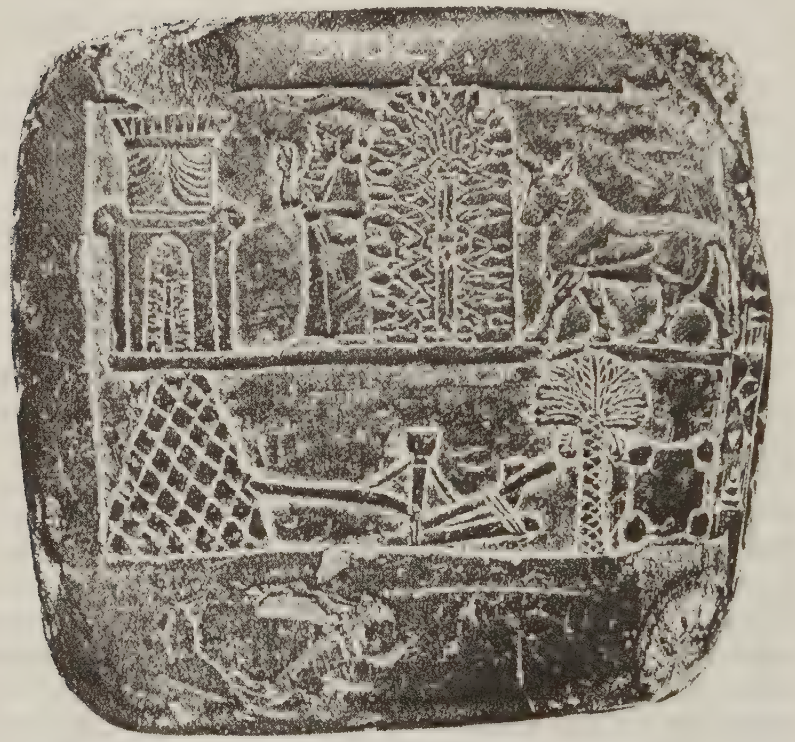
[11] P. 216.

[12] P. 25, note 54.

The entheogenic dew drops of Cannabis ambrosia range in color from clear transparent to translucent amber. When this resin is cleanly separated from the living female flower tops by hand rubbing, the translucent resin scraped from the hands is called *charas*. (Though resin is produced by both the male and female hemp plants it is most pronounced on the female plant and associated female flowers.) The process originated in the Hindu Kush region of Nepal, Afghanistan and Kashmir. Fresh charas ranges in smell from exquisitely sweet and fruity like cherry blossoms and rose buds, though spicy combinations like cardamom-cinnamon-honeysuckle—all depending on the variety cultivated. When smoked as incense the taste is an experience of expanding olfactory unfoldment, a complex interplay of aromas that titillate memory portals painting Utopian gardens of honeysuckle-rose-almond. Nausea and pain of all sorts are alleviated in moments as the charas incense works its therapy on the body of the sacrificer; at the same time state-of-mind opens to creative influx. The ancient Greek word for cannabis, *kanabos,* is quite similar to *kalamos.*

Etymologist and anthropologist Sula Benet quoted B. Meissner's 1925 book, BABYLONIEN UND ASSYRIAN, stating; "Cannabis as an incense was used in the Temples of Assyria and Babylon 'because its aroma was pleasing to the gods.'" Benet also states that the original Assyrian term for cannabis was *Kenab*, and the original Chaldean term was *Kanbun*.

> It is said that the Assyrians used hemp as incense in the seventh and eighth century before Christ and called it "Qunubu," a term apparently borrowed from an old East Iranian word "Konaba" the same as the Scythian name "Cannabis."
>
> —Professors R. E. Schultes and A. Hofmann, PLANTS OF THE GODS.



Basalt stela of Assyrian king Esarhaddon; lower level depicts plow with seed drill; in the upper level king Esarhaddon stands before an elaborate incense chamber with smoking *staff* censer pictured in cut-away in the lower portion of the chamber, the upper chamber is tent-like with an opening. Behind Esarhaddon a psychedelic trident staff symbolizes divine illumination in the incense guiding the king with creative force and virility–the Bull of Creation behind it. Esarhaddon extended Assyrian control into Media before 672 BCE and into Egypt in 671 BCE (British Museum).

> In a letter written around 680 BC by an unknown woman to the mother of the Assyrian king Esarhaddon, mention is made of a substance called *qu-nu-bu* which could be cannabis.
>
> —Ernest L. Abel, MARUHUANA, THE FIRST TWELVE THOUSAND YEARS[13]

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[13] Citing L. Waterman, *Royal Correspondence of the Assyrian Empire,* Letter 368.(Ann Arbor: University of Michigan Press, 1930).

It is quite probable the ancient Mesopotamians were adding hemp canes with flowers intact to the smoke offerings when the result they expected was collective psychic communion with their community gods. If it was purely aroma they were after with the religious offering of sweet smoke then cedar would have been sufficient, for cedar smoke is very fragrant. The surviving literature previously discussed indicates the smoke offerings were intended to evoke conversation with the public gods, just as the personal incense offerings were intended to evoke conversation with an individual's private god within. Cannabis cane was the psychoactive ingredient in smoke offerings.

Incense, used religiously by the ancient Babylonians, was made from Cannabis psychoactive resins collected by hand from the flowering female Cannabis plants. This highly fragrant sticky entheogenic resin was rolled into balls and short finger-shaped rods that were traded throughout the ancient world since the remotest times. The ancients called it *incense;* we call it *hashish.* It is still traded throughout the world, still prepared in the same manner—collected by hand and rolled into balls, short rods and thin slabs. The legendary hashish balls are still called Napalese temple balls. For thousands of years temple balls have been used for religious contemplation burned in ornate incensors by devotees in the temples.

According to Stephanie Dalley author of MYTHS FROM MESOPOTAMIA, the primary source for *Atrahasis, Gilgamesh* and *Etana* used in this chapter:

> The general purpose for which the epic [*Gilgamesh*] and its constituent stories existed in oral form is very probably entertainment, whether in royal courts, in private houses, around the camp-fires of desert caravans, or on the long sea voyages between the Indus and the head of the Arabian Gulf.
>
> ..,It is traditional in the Near East for desert people who travel with trading caravans to nurture the skills of the musician-poet, and we know that such people traveled with trading caravans from at least the Middle Bronze Age up until modern times. It is

> also traditional for ships' captains to acquire and treasure the services of musician-poets for the long voyage from Basra to India, Ceylon and Indonesia.[14]

The incense our ancient ancestors—the framers of civilization—used to communicate with the gods came from the Hindu Kush region of the Himalayan mountains. It was gathered from the *Cannabis indica* plants growing wild in the Pakistan, Afghanistan and Kashmir mountain valleys of the Indus River waterway. The incense was carried down the Indus on barges and sold to the merchant fleets heading through the Persian Gulf to Mesopotamia or traveling southwest along the south Arabian coast and up the Red Sea to Egypt. It was also ferried to the southeastern Arabian coast, from there carried in caravans to Egypt and Phoenicia.

The archaic Indus civilization extended for a thousand miles along the Indus River. Harappa and Mohenjo-Daro were two expertly constructed cities of that civilization. The archaeological evidence indicates this culture flourished during the second and third millennia BCE. A centralized state comparable to Egyptian and Mesopotamian civilization existed there. The religion in the sister cities along the Indus was similar to the Serpent and Goddess culture of Crete. Both flourished on the edges of the Mesopotamian Levant. At Harappa and Mohenjo-Daro the people worshipped the black goddess Kali and her consort Shiva. There is little distinction between Kali/Shiva and the Minoan counterpart.

Renowned archaeologist C. Leonard Woolley wrote in 1965: "Recent excavation in the Indus valley has brought to light extensive remains of a very early civilization, remarkably developed, which has a good deal in common with that of Sumer; particularly striking are rectangular stamp seals found in the two countries which are identical in form, in the subjects and style of their engraving, and in the inscriptions which they bear, while there

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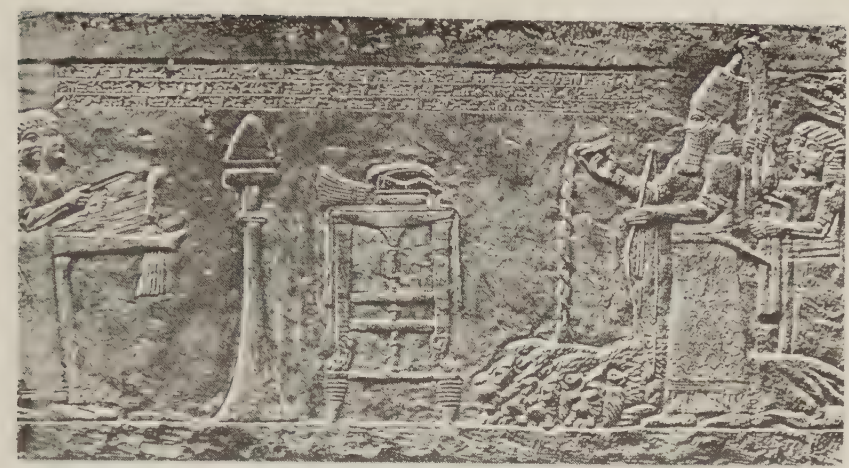
[14] MYTHS FROM MESOPOTAMIA, p. 39-40, 48-49.



Ashurbanipal pouring a libation over the heads of dead lions after a hunt. He is facing an offering table and large incense stand as musicians play. The incense stand is capped by a mushroom-like cone that collects and holds the sacred Qunubu (cannabis) incense. Ashurbanipal subjugated Egypt in 663 BCE and subdued Elam east of Babylon in 646 BCE. He assembled a great library at Nineveh; the 1200 surviving clay tablets of cuneiform texts comprise a great deal of what we know about the literature of the ancient Near East. Stela is from Nineveh. (British Museum)

are similarities hardly less marked in terra-cotta figures, in the methods of building construction and in ground-plans."[15]

> Ashurbanipal lived about 650 BC, but the cuneiform descriptions of marijuana in his library "are generally regarded as obvious copies of much older texts," says Dr. Robert P. Walton, an American physician and authority on marijuana. "This evidence serves to project the origin of hashish back to the earliest beginnings of history."
>
> —LICIT AND ILLICIT DRUGS, Consumer Union

In his 1903 book, EVIDENCE OF THE HASHISH VICE IN THE OLD TESTAMENT, Dr. C. Creighton suggested that cannabis was the grass eaten by the great Babylonian king, Nebuchadnezzar (who ruled from 605 to 562 BCE) referred to in the Old Testament. Creighton came to the conclusion that the "grass" which

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[15] Woolley, p. 8.

Nebuchadnezzar ate was in fact hashish, or at least some form of cannabis, because the Arabian word for "grass" was the same as the word for "cannabis" that is, "hashish."

Incense was so valued by the ancients that the last king of Babylon, Nabonidus, who reigned from 555-539 BCE, "established himself at Taima in the west Arabian desert to control the incense trade between south Arabia and the Mediterranean. Incense, now fashionable as an offering to the gods, contributed enormously to the wealth of south Arabia, wealth which seems to have produced nothing worth mention."[16]

Taima was about 600 miles south of Babylon out in the Arabian desert. Control of the incense trade meant extracting taxes and tariffs from would-be smugglers trying to dodge

Upper part of Nabonidus stela, found at Harran.

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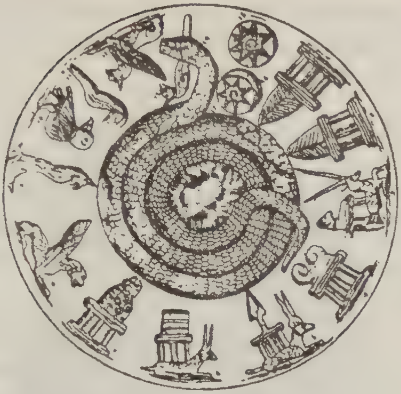
[16] Columbia History of the World, p. 156.



Serpent depicted on Assyrian boundary stone from Susa is coiled around the luminous center representing the orbit of the moon. Starting from the serpent's head going counter clockwise are various symbols representing stages leading ultimately to union with the divine symbolized by the solar disc above the disc joining the sun and moon. Notice the two identical figures depicted just before the celestial discs closely resemble the incense chamber on the basalt stela of Assyrian king Esarhaddon (page 14), and are almost identical to the three structures just below the celestial discs on the boundary stone of king Nebuchadnezzar I (next page).

Babylonian (government) agencies. Apparently Mediterranean demand for genuine incense from the Indus and the Hindu Kush made it profitable for merchants to smuggle incense through the desert wasteland between the governments of Mesopotamia and Egypt. Perhaps those Incense Enforcement Agents working for Nabonidus of Babylonia were a foreshadowing of the modern Drug Enforcement Agencyinstituted by Nixon of America. Perhaps they are just specters or demons—*gallu* demons—a class of Babylonian demons that were originally police officers.

Despite near global prohibition of hashish (incense) trade in 1994 CE, the holy ones in Afghanistan, Pakistan, Kashmir and Nepal still produce incense (hashish). Adventurous traders (smugglers) still dodge government agencies in order to bring incense (hashish) to the Western cultural marketplace. Five thousand years ago the Western cultural marketplace sent its caravans and fleets to the civilization on the Indus to buy incense and spices. Now because of orthodox prohibitions under the guise of civil health and safety codes, the incense caravans must travel the black market trade routes from the legendary highlands of *amrita* in the sacred Hindu Kush of the upper Indus.

Boundary stone of king Nebuchadnezzar I,
twelfth century BCE, Abu Habbah or nearby.

India

The most abundant and well preserved records of the religious use of cannabis are found in India, where the sacred herb is still used. "To this day," states Michael Aldrich, "most of India's wandering ascetics use cannabis constantly, drinking bowls of bhang to celebrate auspicious holy days and smoking fat chillums of ganja at cremation pyres along the Ganges. Bhang drinks and sweetmeats are used on festive occasions by all classes. Ganja made only from cultivated female flower-tops is the drug of choice among serious smokers, for religious purposes or simply to pleasure the senses."[1]

Most historians state that during the second millennium BCE light skinned nomadic warriors from north of the Himalayas invaded the agrarian civilization of India's Indus River Valley.[2] However, as Hindu Jagadacharya (world teacher) Satguru Sivaya Subramuniyaswami states: "Many scholars today of both East and West believe that the people of the *Rig Veda*[3] who call themselves Aryan were indigenous to India, and there never was an Aryan invasion."[4] Either way, the native "Dravidians"[5] who occupied the Indus Valley wrote with a linear script (still undeciphered), and built cities with sophisticated irrigation systems, covered wells, floored bathrooms and complex sanitation systems. According to COLUMBIA HISTORY OF THE WORLD, the "Aryans ('noble ones') were part of a larger Indo-European migration which left a common cultural heritage from Greece through Iran into India."[6]

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[1] *Cannabis and Its Derivatives*, HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS, p. 18.

[2] Now part of Pakistan, which emerged as a separate state in 1947. "In ancient times 'India' referred to the lands east of the Indus, including what are now Tibet and Mongolia. Later, the land on the southern and western side of the river as far as modern Iran were also included in the term 'India.'" (Kersten, p. 53).

[3] The most ancient of the four holy books comprising the *Vedas*.

[4] DANCING WITH SIVA, p. 609.

[5] A term coined in 1856 by Catholic missionary Bishop Caldwell while in India. Originally referring to South Indian Caucasian peoples, the term Dravidian now refers to the aborigines occupying southern India and, in a historical context, the indigenous people of the ancient Indus Valley.

The Hindu *Vedas* (from *vid*, "to know," "supreme wisdom or science"), are the world's most ancient scriptures. The oldest portions are thought to have originated as early as 6000 BCE, then recorded in Sanskrit beginning in the second millennium BCE.[7] The holy *Vedas* are historians' chief source of information about the Aryan conquests of the Indus Valley and later expansion along the banks of the Ganges River by warriors riding horse drawn chariots. Since the beginning of its history India's priestly specialists (Brahmans) have held fast to traditional teachings and customs. Each addition of new thought "marks some single age of the past, with its characteristic conjunction or invasion of races formerly alien to one another."[8]

In contrast, other nations frequently made-over their religious histories whenever leaders converted to a new religion, or evidence of their beliefs was lost when conquerors destroyed temples and holy books. Whereas there is little historic continuity to be found in other Indo-European religious records, Brahmans recorded the incorporation of new gods (and reincarnations of extremely ancient gods), who reflected mankind's evolving spiritual consciousness, into the Indian cosmology while meticulously preserving the mythology of the old Vedic-Aryan gods. Gods, both ancient and new, were usually added to the pantheon as reincarnations of the old Vedic gods, as was the case with Shiva and Vishnu. Clues from the *Rig-Veda*, the first and oldest of the four books comprising the *Vedas*, led modern archaeologists to discover the ancient

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[6] P. 97.

[7] DANCING WITH SIVA, p. 851–2. (See chapter 18, *Civilization of the Great Mother.*)

[8] Ananda K. Coomaraswamy and Sister Niveta, p. 2-3.

Dravidian city of Mohenjo-Daro, an 8000 year old city that was the largest on earth during the Egyptian Pyramid Age, and center of the most widespread civilization in the ancient world.

Cannabis holds an eminent place in the holy *Vedas*. Bhang (name for both the hemp plant and cannabis beverage) is the liberator from sin by which one communes with the great Shiva (Siva), the facet of the divine trinity embodying spiritual enlightenment. Oaths are sworn upon the bhang leaf. J.M. Campbell reported in an Appendix to the *Indian Hemp Drugs Commission Report of 1893-94,* that violation of such an oath is considered more severe than perjuring an oath sworn upon holy *Vedas*: the punishment for "one who forswears himself the bhang oath is death."[9]

The mythical origin of cannabis is described in the early Vedic story, *The Churning of the Ocean.* Here cannabis appears as *ambrosia*, the *dew of life*, and the *nectar of immortality.*[10] The myth tells how long ago the king of the gods, Indra, and all the Three Worlds [the three aspects of the universe] lost their energy due to a curse placed upon Indra by "the great rishi Duravas, a portion of Shiva." All things went to ruin, and the demons exerted their strength against the enfeebled gods. The gods fled to Brahma, who advised them to seek Vishnu, the tamer of demons. Brahma led the gods along the edge of the sea of milk to Vishnu's seat and there prayed for his aid. The Supreme Deity appeared, radiant with light, and all the gods again prayed.[11]

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[9] *On the Religion of Hemp*, from EXCERPTS FROM THE INDIAN HEMP DRUGS COMMISSION REPORT WITH CENTENNIAL THOUGHTS ON INDIAN HEMP AND THE DOPE FIENDS OF OLD ENGLAND (p. 38–9) compiled by Tod H. Mikuriya, MD. (Campbell's *On the Religion of Hemp* was also reprinted in CANNABIS AND CULTURE. Page numbers regarding Campbell's 1893 essay in the footnotes below refer to CANNABIS AND CULTURE.) J.M. Campbell lived 100 years before Joseph Campbell, who we also extensively quote.

[10] J.M. Campbell, Ernest Abel, M. Aldrich, Schultes & Hofmann, etc., identify the terms *Ambrosia, Nectar of Life* and *Amrita* in this myth as *cannabis.*

[11] This rendition of *The Churning of the Ocean* (from MYTHS OF THE HINDUS AND BUDDHISTS, PP. 314–16) is from a "condensed translation" by Ananda K.

(continued next page)

> Then Hari [Vishnu] smiled and said: "I shall restore your strength. Do now as I command: Cast into the Milky Sea potent herbs, then take Mount Mandara for a churning stick, the serpent Vasuki for rope,[12] and churn the ocean for the dew of life. For this you need the *daityas*' [demons] aid; make alliance with them, therefore, and engage to share with them the fruit of your combined labor; promise them that by drinking the ambrosia they shall become immortal. But I shall see to it that they have no share of the water of life, but theirs shall be the labor only."

The gods and demons entered into alliance. They cast potent herbs into the sea of milk and the gods took up their position by the serpent's tail while the demons positioned themselves at its head. Hari, in tortoise shape, became the pivot point on the mountain as it rotated, while in another vast body he sat on the summit of the mountain; at the same time other unseen portions of his energy sustained the serpent and gave strength to the gods. As they labored the demons' faces were scorched by the serpent's flaming breath, but the clouds that drifted toward his tail refreshed the gods with vitalizing showers. The myth continues:

> First from the sea rose the wish-bestowing cow Surabhi, gladdening the eyes of the divinities; then came the goddess Varuni, with rolling eyes, the divinity of wine; then up sprang the Parijata tree of paradise, the delight of heaven's nymphs, perfuming all the world with its flowers; then rose the troops of apsaras, of enticing loveliness and grace. Then rose the moon, whom Mahadeva [Shiva] seized and set on his brow; then came a drought of deadly poison, and that also Mahadeva took and drank, lest it should destroy the world....Next came Dhanwantari, holding in his hand a cup of the dew of life, delighting the eyes of the *daityas* and the rishis. Then appeared the

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Coomaraswamy and Sister Niveta, "in which all the most essential matters are included; while no episode or figure of speech has been added for which the original does not afford authority." (p. 7).

[12] The Indian milk churn is a stick held in a vertical position by length of rope that is twisted around it and pulled alternately from opposite ends.

> goddess Shri,[13] the delight of Vishnu, radiant seated on an open lotus; the great sky elephants anointed her with pure water brought by Ganga and poured from golden vessels, while enraptured sages sang her praises.

Vishnu's bride then reclined on his breast. She turned her eyes upon the gods, which displeased the demons:

> ...for now they were abandoned by the goddess of prosperity. The angry *daityas* [demons] snatched the cup of nectar from Dhanwantari and bore it off. But Vishnu, assuming an exquisite and ravishing woman-form, deluded and fascinated them, and while they disagreed among themselves Vishnu stole away the draught and brought it to the gods, who drank deep from the cup of life. Invigorated thereby, they put the demons to flight and drove them down to Hell, and worshipped Vishnu with rejoicing. The sun shown clear again and the Three Worlds became once more prosperous, and devotion blossomed in the hearts of every creature.[14]

Tradition maintains that in commemoration of the gods' success, cannabis was given the name *Vijaya*, meaning victory; and a bhang plant sprouts from wherever the drops of the nectar, or *amrita*, from heaven landed. Modern Sadhus ("virtuous one; straight, unerring," holy persons dedicated to the search for God[15]) celebrate their most important festival, Kumbha Mela, every twelve years at each of the four sanctified places where a drop of the heavenly nectar spilled from the mythical *kumbha* (pot or vessel). The festivals alternate in such a way that approximately every three years a Kumbha Mela takes place, attracting millions of worshippers. Psychologist, photographer and traveler, Dr. Dolf Hartsuiker reports in SADHUS—INDIA'S MYSTIC HOLY MEN that in 1989 the celebration in Allahad "was visited by a hundred

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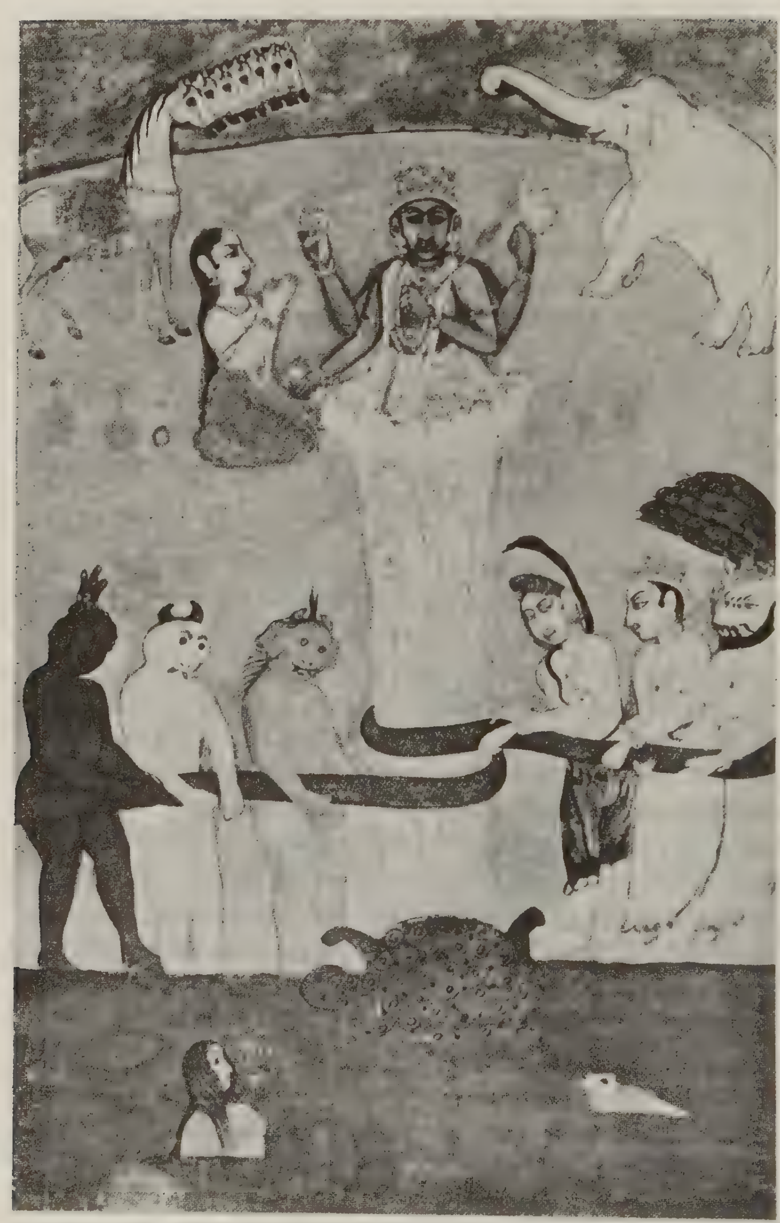
[13] Vishnu's female counterpart, Shri is the resplendent Earth-mother also known as Lakshmi. She is the goddess of prosperity who bestows wealth, physical well-being and mental brightness.

[14] Ananda K. Coomaraswamy and Sister Niveta, pp. 314–16.

[15] DANCING WITH SIVA, p. 800.



The Churning of the Milky Ocean, miniature painting, Rajput School, India.

thousand Sadhus and thirty million citizens. The one in Ujjain in 1992 was smaller—being a little less auspicious—but at least fifteen million people showed up."[16]

Smoking a *chilum* (pipe) filled with a mixture of tobacco and charas (hashish) is a common ritual among the Sadhus. Hartsuiker writes:

> ...Although this undoubtedly serves the more earthy purpose of socializing with Sadhu-brothers and devotees, the smoking of *charas* is none the less regarded as a sacred act. Intoxication as a 'respected'—amongst the Babas anyway—method for self-realization is related to the drinking of *soma*, the nectar of the gods, which is recommended in the *Vedas* as a sure means of attaining divine wisdom.
>
> Mythologically, *charas* is intimately connected with Shiva: he smokes it, he is perpetually intoxicated by it, he is the Lord of Charas. He is invoked before taking the first puff by shouting one of many *chilam mantras*: "Alakh!"; "Bam Bam Bholanath!"; "Bum Shiva!" Babas offer the smoke to him; they want to take part in his ecstasy, his higher vision of Reality. As a final gesture of devotion, a Sadhu may mark his forehead with the *chilam*-ashes, or even eat them, as *prasad* from Shiva. Charas may be used by Shaivas and Vaishnavas, but many Babas do not smoke at all and may even condemn the habit as low caste and counterproductive. Shiva is the patron-deity of charas, so it is no coincidence that almost all dhuni-walas are smokers.[17]

Dolf Hartsuiker describes the Sadhus' main social function as "giving, radiating spiritual energy."[18] Modern Sadhus wander throughout India in the same manner described in the *Vedas* and subsequent holy scriptures. The Sadhus' ancient Indus Valley predecessors also worshipped Shiva, the oldest god in the world,[19] and, like today's Sadhus, they "were naked and wore long hair in matted strands; their bodies were covered with dust or ashes, or with rags, bark or animal skins; they painted marks on their forehead and body and carried a staff and a water vessel;[20] they practiced celibacy, some forms of yoga and bodily mortifications; and they lived in forests, aloof from the society of mortals."[21] Like their ancient ancestors, contemporary Sadhus usually have no fixed abode, travel from place to place subsisting on alms. "There are countless Sadhus on the roads, byways, mountains, riverbanks, and in the caves of India." states Satguru Sivaya Subramuniyaswami, "They have, by their very existence, a profound, stabilizing effect on the consciousness of India and the world."[22]

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[16] P. 104. The two other sacred locations are Hardwar and Nasik.

[17] Dolf Hartsuiker, p. 97-8.

[18] *Idbid*, p. 74.

[19] See chapter 18, *Civilization of the Great Mother.*

The *Rajavallabha,* a materia medica believed to be ancient, states cannabis (referred to as Indra's Food):

> ...creates vital energy, the mental powers, and internal heat, corrects irregularities of the phlegmatic humour, and is an *elixir vitae*. It was originally produced, like nectar, from the ocean by the churning of Mount Mandara, and inasmuch as it gives victory to the three worlds, it, the delight of the gods, is called *vijaya*, the victorious. This desire-fulfilling drug was obtained by men on earth, through desire for the welfare of all people. To those who regularly use it it begets joy and destroys every anxiety.[23]

In another story Shiva went off into the fields to be by himself after a family squabble. He took shelter from the blazing sun under the cool shade of the hemp plant. He crushed and ate some of the leaves and the bhang refreshed him so much he adopted it as his favorite food, thereby acquiring his title, the "Lord of Bhang."[24] For this reason and because "Shiva on fire with the poison churned from the ocean was cooled with bhang," the sacred beverage is called "Shankarpriya, the beloved of Mahadev. So the right user of bhang or of ganja, before beginning to drink or to smoke, offers the drug to Mahadev saying, Lena Shankar, lena Babulnath: Be pleased to take it Shankar, take it Babulnath."[25] The name *Vijaya* is also bestowed on bhang because of its power of "driving [away] panic influences" in times of war.

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[20] This vessel (*kumbha*) is shaped similarly to depictions of Shiva's vessel containing *amrita,* the elixir of immortality.

[21] Dolf Hartsuiker, p. 14, comparing the characteristics of contemporary Sadhus to those of the early ascetics.

[22] Satguru Sivaya Subramuniyaswami, p. 800.

[23] As quoted by G.A. Grierson, *On References to the Hemp Plant Occurring in Sanskrit & Hindi Literature (1894)*, p. 34. Grierson states he does not know the date of the *Rajavallabha*, "which is quoted in the *Shabdakalpadruma*, and is believed to be ancient."

[24] J.M. Campbell; Ernest Able.

As *The Churning of the Ocean* indicates, bhang is associated with prosperity:

> ...Before the religious user of bhang stand the Ashtadevata or Eight Guardians with clasped hands ready to obey him and perform his orders. The wish of him who with pure mind pours bhang with due reverence over the Ling of Mahadev will be fulfilled.
>
> Such holiness & such evil-scaring powers must give bhang a high place among lucky objects, that a day may be fortunate to the careful man should upon awakening look into liquid bhang. So any nightmares or evil spirits that may have entered into him during the ghost-haunted hours of the night will flee from him at the sight of bhang and free him of their binding influences during the day....To meet someone carrying bhang is a sure sign of success. To see in a dream the leaves, plant or water of bhang is lucky; it brings the Goddess of Wealth into the dreamer's power. To see his parents worship the bhang plant and pour bhang over Shiva's Ling will cure the dreamer of fever. A longing for bhang foretells happiness; to see bhang drunk increases riches. No good thing can come to a man who treads underfoot the holy bhang leaf.[26]

Another story from the *Vedas* describes how Shiva "brought the marijuana plant down from the Himalayas for [mankind's] use and enjoyment:"[27] *The Birth of Ganga* also tells of the birth of the India's most sacred river. The legend involves thousands of years of sacrifice and heroic adventure to bring the great goddess Ganga down from the Himalayas. Shiva caught the mighty torrent in his hair so that the impact of the mighty Ganga would not destroy the earth when she hit. "Very fair was that vision of the water falling from Heaven to Shankara's [Shiva's] head, and from Shankara's head to earth. All the shining ones of Heaven and all the creatures of earth made haste to touch the sacred waters that wash away all sin." From there Ganga at last came to "the mighty river Ocean and plunged into the nether regions." There she washed the ashes of the sixty thousand sons of Sagara, for whom generations of kings had offered sacrifice so that final ablutions could be made for these heroic fallen brothers. When Ganga "laved the heap of ashes," the sixty thousand sons of Sagara "were cleansed of every sin and attained Heaven."[28] Today Saivites (worshippers of Shiva) celebrate the festival of Ganga-sagara, which takes place in January where the Ganges (Ganga) flows into the ocean (sagara).

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[25] J.M. Campbell, *On the Religion of Hemp*, CANNABIS AND CULTURE, p. 28.

[26] *Idbid*, p. 27.

[27] Ernest Abel, p. 17.

The herb ganja has attributes in common with the deity Ganga. As the sacred river Ganga, or Ganges, washes away sin, so does sacred ganja in the form of the beverage bhang: "Taken early in the morning, such bhang cleanses the user from sin, frees him from the punishments of the chores of sin and entitles him to reap the fruits of a thousand horse-sacrifices."[29] The "horse sacrifice" was the greatest of all Vedic sacrifices. The rite took an entire year to perform and "entailed the slaughter of hundreds of animals and the support of a large priestly staff. The King's retinue toured the

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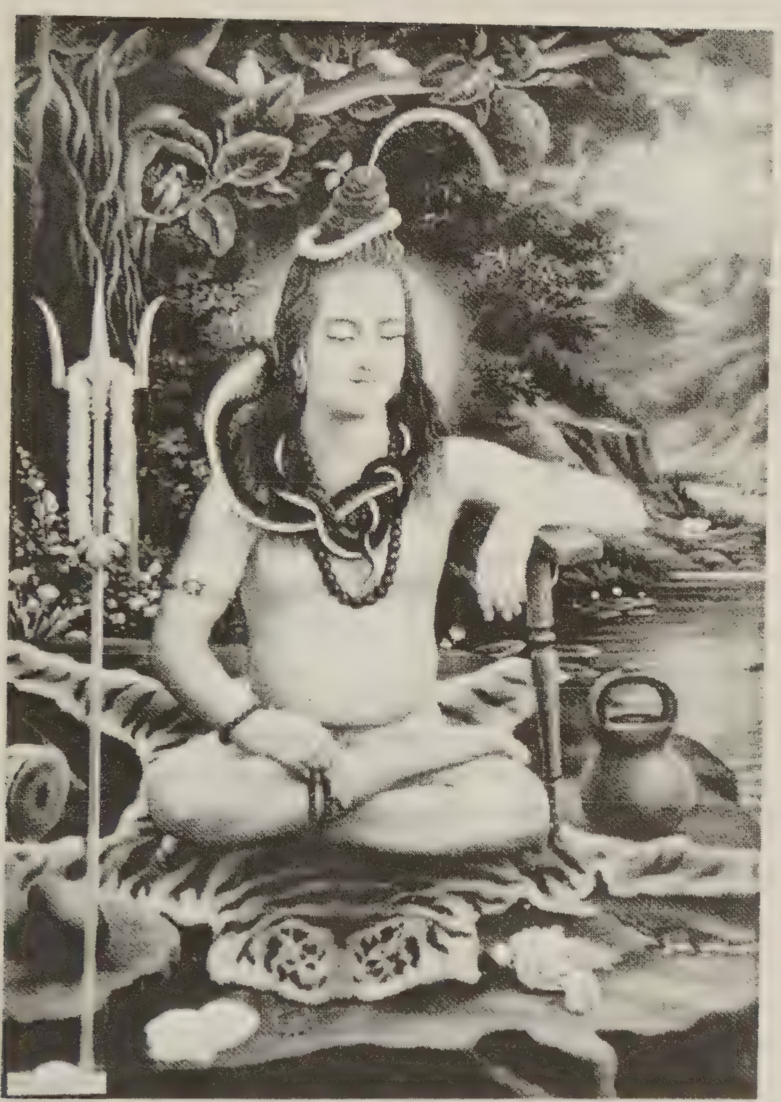
[28] From *The Birth of Ganga,* interpreted by Ananda K. Coomaraswamy and Sister Niveta, p. 317–322. Interestingly, they spell the name Ganga in their 1911 retelling of the myth of the origin of the river modern Westerners know as Ganges. In the Lexicon of HINDUISM'S CONTEMPORARY CATECHISM the 1,557 mile long river is listed as: "Ganges (Ganga)…arising in the Himalayas above Hardwar under the name Bhagiriratha, and being named Ganga after joining the Alakanada (where the Sarasvati is said to join them underground). It flows southeast across the densely populated Gangetic plain, joining its sister Yamuna (or Jumna) at Prayaga (Allahabad) and ending at the bay of Bengal." (Satguru Sivaya Subramuniyaswami, p. 722).

[29] J. M. Campbell *On the Religion of Hemp*, from CANNABIS AND CULTURE, p. 27.



"A popular devotional print of Lord Shiva in his auspicious form, depicting him in paradisical jungle scenery with the Himalayan mountains in the background, far removed from the world of mortals, alone in the heart of the infinite. The full moon is reflected in the water of the Ganges, mythologically the goddess Ganga descending from heaven, her tremendous power being controlled by Shiva's long, magical hair, his *jata*." (*Sadhus: India's Mystic Holy Men*).

countryside with the horse designated for the final sacrifice."[30] Through this ritual the Aryan king (and his warriors) marked out the boundaries of his territory and promulgated Aryan values.

The Aryans introduced the cult of Soma and the religious use of what is probably history's oldest hallucinogen—*amanita muscaria.* One hundred twenty hymns in the *Rig Veda*[31] sing the praises of Soma, "Father of the gods, progenitor of the moving force, mainstay of the sky, foundation of the earth." References in the *Rig-Veda* (the most ancient of the four Vedic holy books) to urine-drinking in the Soma ritual identify Soma as a preparation of the *amanita* mushroom. However, Professors Richard Schultes and Albert Hofmann add that:

> A Mayhayana Buddhist tradition maintains that during the six steps of asceticism leading to his enlightenment, Buddha lived on one Hemp seed a day. He is often depicted with "Soma leaves" in his begging bowl and the mysterious god-narcotic soma has occasionally been identified with Hemp."[32]

Bhang was consecrated to the dark goddess Kali (one of Shiva's feminine aspects) in medieval Tantric sex ceremonies "derived from the ancient soma cult."[33] Schultes and Hofmann say of the ancient *amanita* ritual: "Indra is the receptacle of Soma, and the priests impersonating Indra drank Soma in milk."[34] Similarly, Bhang is often prepared in milk, and by the tenth century CE, bhang became known as *Indrashana,* Indra's favorite food.

Scholars credit the *amanita* mushroom with igniting the spark of divinity in man. Professors Schultes and Hofmann point out that "[w]hereas most hallucinogenic plants were considered merely as sacred mediators, Soma [*amanita*] became a god in its own right."[35] This divine characteristic is also attributed to the sacred bhang. "He who drinks bhang drinks Shiva" reported J.M. Campbell:

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[30] COLUMBIA HISTORY OF THE WORLD, at p. 99.

[31] "Veda of Verse" or "word knowledge," the most sacred and ancient scripture in Hinduism, containing some 1000 hymns, was probably recorded between 1500 and 1000 BCE. However, as the other books of the *Vedas*, many of the hymns it contains are far older.

[32] Schultes and Hofmann, at p. 99.

[33] Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA.

[34] Schultes and Hofmann, PLANTS OF THE GODS, p. 83.

> …In the ecstasy of bhang the spark of the Eternal in man turns into light; the murkiness of matter or illusion & self is lost in the central soul-fire. The Hindu poet of Shiva, the great spirit that living in bhang passes into the drinker, sings of bhang as the clearer of ignorance, the giver of knowledge. No gem or jewel can touch in value bhang taken truly & reverently. He who drinks bhang drinks Shiva. The soul in whom the spirit of bhang finds a home glides into an ocean of Being freed from the weary round of self-blinded matter. To the meaner man, still under the glamour of matter, or maya, bhang taken religiously is kindly in thwarting the wiles of his foes and giving the drinker wealth & promptness of mind.[36]

The definition of Amrita in WORLD MYTHOLOGY, by Arthur Cotterel, links the nectar produced by *The Churning of the Ocean* (the mythical origin of bhang) with Soma:

> Literal meaning [of Amrita]: 'non-dead.' The water of life in Hindu mythology. It was recovered at the Churning of the Ocean, when Rahu, the demon, succeeded in obtaining a sip, forcing Vishnu to cut off his head in order to prevent him from obtaining complete impregnability….
>
> Probably identical with *soma*, the favorite beverage of Indra, amrita is an echo of practices that must antedate the Aryan invasions…."We have drunk Soma, the Vedas recall, "we have become immortal, we have entered into the light, we have known the gods." Its exhilarating qualities serve to remind us of the role of drugs in ancient religions.[37]

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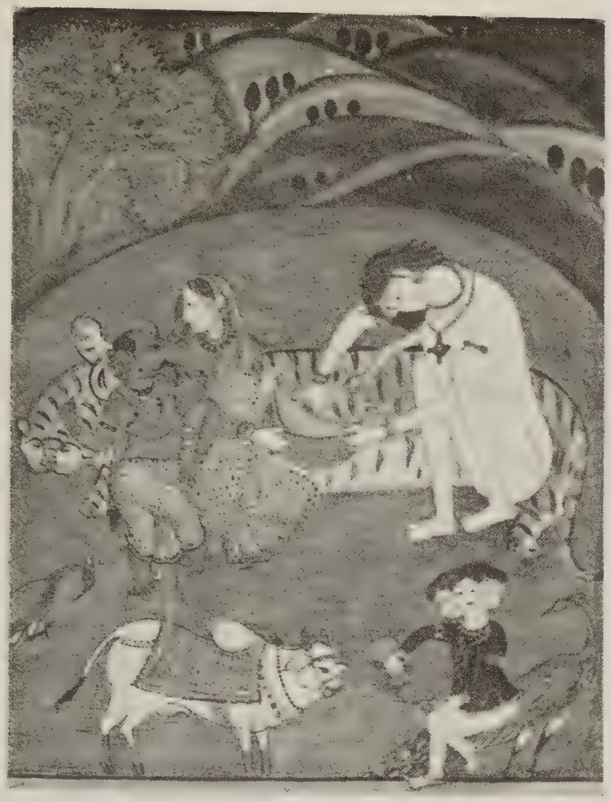
[35] Schultes and Hofmann, PLANTS OF THE GODS, p. 82.

[36] J .M. Campbell *On the Religion of Hemp,* p. 30–31.

[37] Oxford University Press, 1986, at page 44. Satguru Sivaya Subramuniyaswami lists another definition of amrita: "'Immortality.' Literally, 'without death (*mrita*).' The nectar of divine bliss which flows down from the sahasrara chakra when one enters very deep states of mediation. This word is apparently the source of the Vedic equivalent in the legendary elixir called soma, a central element in Vedic rites in which it is venerated as a deity." (p. 682).

"So holy a plant should have special rearing. Shiva explains to his wife, Parvati, how, in sowing hemp seed, you should keep repeating the spell 'Bhangi, Bhangi,' " begins J.M. Campbell's *On the Religion of Hemp*, "Again, when the seedlings are planted the same holy name must be repeated, and also at watering which, for the space of a year, the young plants must daily receive." When the leaves and flowers are harvested, washed and dried, wrote Campbell, "some of the leaves should be burnt with due repeating of the holy name as a *jap*, or muttered charm. Then, bearing in mind Vagdevata, or the Goddess of Speech, and offering a prayer, the dried leaves should be laid in a pure and sanctified place." Campbell concluded his 1893 essay saying:

> Much of the holiness of bhang [marijuana] is due to its virtues of clearing the head and stimulating the brain to thought. Among ascetics the sect known as Atits are specially devoted to hemp. No social or religious gathering of Atits is complete without the use of the hemp plant smoked in ganja or drunk in bhang. To its devotee, bhang is no ordinary plant that became holy from its guardian and healing qualities. According to one account, when nectar was produced from the churning of the ocean, something was wanted to purify the nectar. The deity supplied the want of a nectar-cleanser by creating bhang. This bhang Mahadev made from his own body, and so it is called *angai* or body-born. According to another account some nectar dropped to the ground and from the ground the bhang plant sprang. It was because they used this child of nectar or of Mahadev in agreement with religious forms that the seers or Rishis became Siddha or one with the deity. He who, despite the example of the Rishis uses no bhang shall lose his happiness in this life and in the life to come. In the end he shall be cast into hell. The mere sight of bhang cleans from as much sin as a thousand horse-sacrifices or a thousand pilgrimages. He who scandalizes the user of bhang shall suffer the torments of hell so long as the sun endures. He who drinks bhang foolishly or for pleasure without religious rites is as guilty as the sinner of sins. He who drinks wisely and according to rule, be he ever so low, even though his body is smeared with human ordure and urine, is Shiva (a man of god). No god or man is as good as the religious drinker of bhang. The students of the scriptures at Benares are given bhang before they sit to study. At Benares, students of the Ujain, and other holy places, yogis, bairagis and sanyasis take deep draughts of bhang that they may center their thoughts on the



Young ascetic Shiva preparing bhang, Kangra School, circa 1850, gouache on paper.

Eternal. To bring back to reason an unhinged mind the best and cleanest bhang leaves should be boiled in milk and turned to clarified butter. Salamisri, saffron, and sugar should be added and the whole eaten. Besides over the demons of madness bhang is Vijaya or victorious over the demons of hunger and thirst. By the help of bhang ascetics pass days without food or drink. The supporting power of bhang has brought many a Hindu family safe through the miseries of famine. To forbid or even seriously to restrict the use of so gracious an herb as the hemp would cause widespread suffering and annoyance and to large bands of worshipped ascetics, deep-seated anger. It would rob the people of a solace in discomfort, of a cure in sickness, of a guardian whose gracious protection saves them from the attacks of evil influences, and whose mighty power makes the devotee of the Victorious, overcoming the demons of hunger and thirst, of

> panic, fear, of the glamour of Maya or matter, and of madness, able in rest to brood on the Eternal, till the Eternal, possessing him body and soul, frees him from the haunting of self and receives him into the Ocean of Being. These beliefs the Musalman devotee shares to the full. Like his Hindu brother the Musalman fakir reveres bhang as the lengthener of life, the freer from the bonds of self. Bhang brings union with the Divine Spirit. "We drank bhang and the mystery I am He grew plain. So grand a result, so tiny a sin."

The *amanita* mushroom cult completely disappeared, while the ritual use of *cannabis* became a part of everyday life in India. Cannabis is still prepared as bhang (a beverage prepared from the dried leaves also called *Sidhee*, *Subjee*, and *Indrashana*), *Ganja* (the sticky and potent "dew covered" flower tops), and *Charas* (the collected resin also known as hashish). J.M. Campbell observed in 1893 that at wedding feasts:

> ...supplies sent by the family of the bride to the bridegroom's party during their seven day sojourn include a supply of bhang. The name of the father who neglects to send bhang is held in contempt. Again, after the wedding, when the bridegroom & his friends are entertained at the house of the bride, richly spiced bhang is drunk by the guests....Among the Pardeshi or North Indian Hindus of Bombay bhang is not only given at weddings, but the Pardeshi who fails to give his visitor bhang is despised by his caste as mean & miserly.[38]

"During a holiday called Dasehera," wrote Ernest Abel, "every Sikh was required to drink bhang in commemoration of the founder of the Sikh religion, Gobind Singh." Not all sects use bhang, but, as J.M. Campbell observed: "Even among those who hold stimulants to be devil-possessed, penalty and disfavor attach to the use of hemp drugs only when they are taken with no religious object and without observing the due religious rites." And, "while to a high caste Hindu the penalty for liquor drinking is death, no penalty attaches to the use of bhang, and a single day's fast is enough to cleanse from the coarse spirit of ganja....At the other extreme of Hindu thought from the foes of stimulants, ...the quickening of the spirit of bhang is the spirit of freedom and knowledge," by which the "spark of the Eternal in man turns into light."[39]

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[38] J.M. Campbell, *On the Religion of Hemp,* p. 28.

The bhang plant was known very early in Indian history. The Greek root of our modern word *cannabis* is taken from the early Sanskrit word *canna*.[40] India's first written record of bhang appears in the *Atharva-veda*. This collection of ancient texts was written in Sanskrit around 1400 BCE,[41] and contains far older material. "We tell of the five kingdoms of herbs headed by Soma; may it and the Kusha grass, and bhanga and barley, and the herb Sara release us from anxiety."[42] Another verse "includes hemp among several woody plants thrown on sacrificial fire in a sorcerer's ceremony to conquer enemies."[43] Both of the above references indicate knowledge of cannabis' psychoactive qualities.

> One of the fundamental texts of Hinduism, the *Rig Veda*, from 1500 BC., said, "drug plants preceded even the gods by three ages." Cannabis was a gift from the gods, who spilled a drop of nectar onto the Earth. Where it touched the ground the hemp plant sprouted.
>
> —Schultes, and Hofmann, PLANTS OF THE GODS

Recent research indicates the Vedas, particularly the *Rig Veda*, contain material far older than was previously accepted by Western scholars. The new chronology is based upon astronomical references in the scriptures, such as verses in the *Rig Veda* indicating winter solstice at the beginning of the sign of Aries, which places their composition at 6500 BCE.[44] Archeological evidence shows Shiva was worshipped in the Indus Valley at least as early as 6000 BCE.[45] And by 5500 BCE Mehrgarh[46] villagers were manufacturing pottery and small clay figurines, and were "involved in long-distance trade in precious stones and sea shells."[47] The Indus Valley civilization reached its height in 3700 BCE—and maintained it for 2000 years. Its city of Mohenjo-Daro, the largest on earth at the time, was the center of the world's most widespread civilization. Of course extensive commerce also spread India's culture and gods, as well as their sacred food.[48]

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[39] *Idbid*, p. 30.

[40] Abel, at p. 21.

[41] G.A Grierson, *On References to the Hemp Plant Occurring in Sanskrit & Hindi Literature* (1893) p. 32. However, other sources state the *Atharva-veda* (the last of the four collections of Vedic hymns) was compiled sometime after 300 BCE., but incorporates ancient material communicated orally. Satguru Sivaya Subramuniyaswami states that in 2400 BCE, "Astronomical events are observed and recorded in the *Brahmanas* of the *Yajur* and *Atharva Vedas*, establishing the earliest verifiable date of these scriptural texts." (p. 613).

[42] G.A. Grierson *On References to the Hemp Plant Occurring in Sanskrit & Hindi Literature* (1893), as printed CANNABIS AND CULTURE, at p. 32.

[43] M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS, p. 118.

Early Vedic grammarians list "hemp fields" and bhang "dust" among compound words, indicating hemp was a cultivated crop very early on.[49] However, there is a conspicuous absence of any references to hemp as a fiber plant in Indian literature. Rather, hemp cultivators focused on maximizing the holy plant's psychoactive qualities. The cultivation technique of removing male plants before they release pollen in order to increase resin production by the female flowers originated in Bengal (Bangala—bhang land).

Shiva, Lord of Bhang, holds in his upper left hand the flame that burns the veil of illusion while he crushes the demon Apasmarapurusa—the personification of ignorance.

> All drugs were dedicated to the god Shiva, who himself was partial to them, especially *cannabis*. Many of Shiva's

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[44] DANCING WITH SIVA, p. 611, citing research by David Frawley.

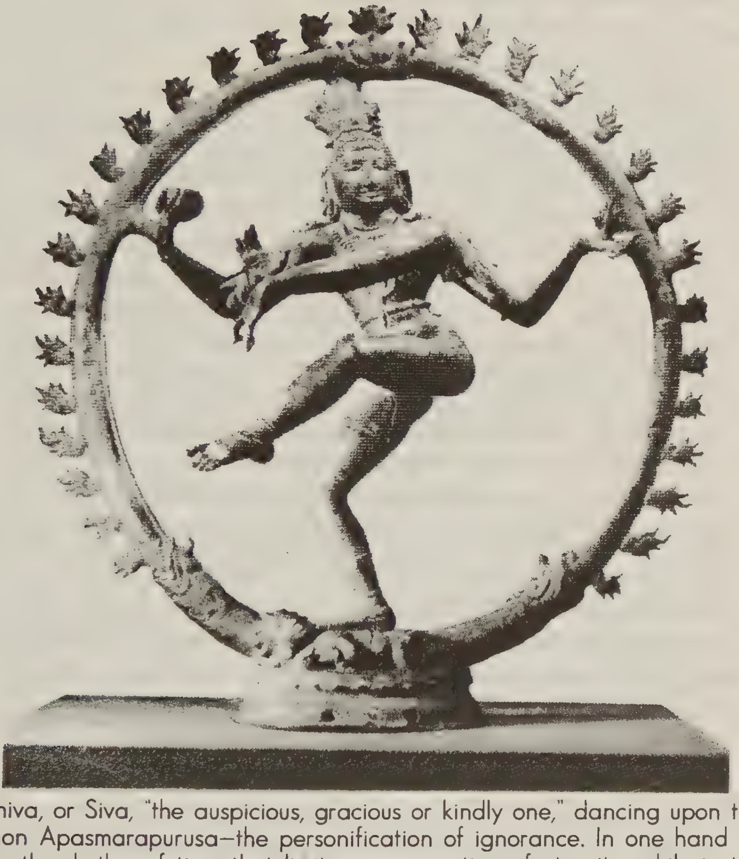
[45] *Idbid*, p. 611.

[46] Mehrgarh, India, was a farming village at the edge of the Indus Valley where residents raised barley, sheep and goats around 7000 BCE.

[47] DANCING WITH SIVA, p. 611.

[48] See, in addition to the next three chapters, chapter 18, *Civilization of the Great Mother.*

[49] Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA at p. 119.



Shiva, or Siva, "the auspicious, gracious or kindly one," dancing upon the demon Apasmarapurusa—the personification of ignorance. In one hand he clicks the rhythm of time that limits our perception of eternity, while in the opposite hand is a flame which burns away the veil of time, opening our mind to eternity. In his hair is a skull and a new moon, death and rebirth at the same moment of becoming. Siva is the Supreme Being of the Saivite religion. He is simultaneously the creator and the creation, both immanent and transcendent. He is All in all,. and as a personal deity he is creator, preserver and destroyer. "All motion begins in God and ends in God. The whole universe is engaged in a whirling flow of change and activity. This is Siva's dance. We are all dancing with Siva, and He with us. Ultimately, we are Siva dancing." (Satguru Sivaya Subramuniyaswami, *Dancing with Siva.*)

> quarrels with his wife Parvati, took place because he was prone to while away aeons lost in drug trance. Medieval Hindu texts declare that liberation and occult power may be obtained through the drugs, intoxicants, narcotics and other nostrums recommended in alchemy. The Nathas, Siddhas, Rasavadas, and other allied semi-tantrik sects, continually resort to drugs to shift the plane of perception and attain ecstatic states of mystical illumination.
>
> The intoxicant most commonly used was obtained from the resin, leaves and stem of the hemp plant, now known as hashish, cannabis or marijuana....Tantriks call cannabis "vijaya," victory, or "siddhi," energy, and frequently use it in their ceremonies.
>
> —Benjamin Walker, TANTRISM: ITS SECRET PRINCIPLES AND PRACTICES

> In their references to the use of bhang, the Brahmins were matter-of-fact rather than lyrical, "It gives good bhakti," said Shankar Lal. "You get a very good bhakti with bhang." He went on to define bhakti as the sort of devotional act which consists in emptying the mind of all worldly distractions and thinking only of God. The "arrived" devotee is able to keep his thoughts from straying off onto trivial or lustful topics; in his impersonal trance he becomes oblivious to mundane concerns...
>
> —David Solomon, THE MARIJUANA MEDICAL PAPERS [50]

The *Indian Hemp Drug Commission Report of 1893–94* "comprising some nine volumes and 3,698 pages, is by far the most complete and systematic study undertaken to date," states Tod H. Mikuriya, MD.[51] Chapter IX of the report explores "the use of hemp drugs among fakirs and ascetics who are held in veneration by large classes of the people."

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[50] P. 74.

[51] Dr. Mikuriya adds in the introduction to his newly compiled excerpts: "Because of the rarity and, perhaps, the formidable size of this document, the wealth of information contained in it has not found its way into contemporary writings on this subject. This is indeed unfortunate, as many of the issues concerning marijuana being argued in the United States today were dealt with in the *Indian Hemp Drugs Commission Report*." EXCERPTS FROM THE INDIAN HEMP DRUGS COMMISSION REPORT WITH CENTENNIAL THOUGHTS ON INDIAN HEMP AND THE DOPE FIENDS OF OLD ENGLAND compiled by Tod H. Mikuriya, MD. (1994) is available for $13.00 from Last Gasp, PO. Box 410067, San Francisco, CA 94141-0067.

Among the ritual uses of bhang reported by the British commissioners is the "custom of offering an infusion of the leaves of the hemp plant to every guest and member of the family on the *Bijoya Dasami,* or last day of the *Durga Puja,*" a ritual that "may almost be said to be universal....During this rejoicing a cup containing an infusion of the leaves of the hemp plant is handed round, and all are expected to partake thereof, or at least to place it to the lips in token of acceptance. Sweetmeats containing hemp are also distributed."[52] The report lists other festivals in which bhang is used, including the *Holi* festival, *Diwali, Chait Sankranti, Pous Sankranti, Sripanchami, Sivachaturdasi, Ramnavami*, and *Ganesh Chaturi*, as well as at weddings and other family festivities, and in daily temple worship. The report continues:

> It is chiefly in connection with the worship of Siva, the Mahadev or great god of the Hindu trinity, the hemp plant, and more especially perhaps ganja, is associated. The hemp plant is popularly believed to have been a great favorite of Siva, and there is a great deal of evidence before the Commission to show that the drug in some form or other is now extensively used in the exercise of the religious practices connected with this form of worship. Reference to the almost universal use of hemp drugs by fakirs, jogis, sanyasis, and ascetics of all classes, and more particularly of those devoted to the worship of Siva, will be found in the paragraphs of this report dealing with the classes of the people who consume the drugs. These religious ascetics, who are regarded with great veneration by the people at large, believe that the hemp plant is a special attribute of the god Siva, and this belief is largely shared by the people. Hence the origin of many fond epithets ascribing to ganja the significance of a divine property, and the common practice of invoking the deity in terms of adoration before placing the chillum or pipe of ganja to the lips. There is evidence to show that on almost all occasions of the worship of this god, the hemp drugs in some form or other are used by certain classes of the people. It is established...that siddhi is offered to the image of Siva at Benares, Baidynath, Tarakeswar, and elsewhere. At the Shivrati festival, and on almost all occasions on which this worship is practiced, there is

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[52] Excerpts from the Indian Hemp Drugs Commission Report, p. 28.

> abundant evidence before the Commission which shows not only that ganja is offered to the god and consumed by these classes of the worshippers, but that these customs are so intimately connected with their worship that they may be considered to form in some sense an integral part of it.[53]

The report also includes a full account of *Trinath*:

> The special form of worship by the followers of Siva, called Trinath or Tinnath Mela, in which the use of ganja is considered to be essential....It appears to be observed at all times and at all seasons by Hindus and Muhammadans alike, the latter calling it Tinlakh Pir. When an object of special desire is fulfilled, or when a person recovers from illness, or a son is born, or a marriage or other ceremony is performed, the god Trinath, representing the Hindu trinity, is worshipped. Originally one pice worth of ganja, one pice worth of oil, and one pice worth of betel-nut was offered to the god. But now ganja—it may be in large quantities—is proffered, and during the incantations and the performance of the ritual it is incumbent on all present to smoke....[54]

Trinath (*Tri,* three and *Nath*, lord) is represented to be Brahma, Vishnu and Shiva, the holy trinity in one. The Hemp Drug Commission's appended *Origin and History of Trinath Worship in Eastern Bengal* quotes the Introduction to *Trinath Mela* Panchali:

> The votaries should assemble at night and worship with flowers. The ganja should be washed in the manner in which people wash ganja for smoking. The worshipper must fill three *chillums* with equal quantities of ganja, observing with awe and reverence. When all the worshipers are assembled the lamp should be lit with three wicks, and the praises of Trinath should be sung. As long as the wicks burn, the god should be worshipped and his praises chanted. The god should be reverently bowed to at the close of the puja. When the *Panchali* is finished, those that will not show respect to the *Prasad* (the offering which has been

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[53] *Idbid*, p. 28.

[54] *Idbid*, p. 29.

> accepted by the god), i.e. *chillum* of ganja, shall be consigned to eternal hell, and the sincere worshippers shall go to heaven.[55]

Trinath founder Ananda Cahndra Kali introduced worship of this "common god, who might be worshipped by all classes, rich and poor,[56] Brahman and Chandal, and by all creeds, Saktas, Baishnavas, and Shaivas" in 1867. Though Trinath worship is a recent development, the pujas (rites of worship) performed by today's venerated Sadhus go back to prehistoric times in the Indus Valley, where Shiva, "the oldest god in the world" was worshipped at least as early as 2700 BCE, or, according to some researchers, 6000 BCE.

Sadhus are still worshipped today as living idols—they are accumulators and transmitters of spiritual energy. Hartsuiker writes: "To look at a divine image is called 'having *darshan*,' and through this perception spiritual energy is transferred. Sadhus 'give' *darshan*, or rather—more passively—have themselves looked at, and thus transmit their spiritual energy." Hartsuiker adds the following caption to one of his photographs of the chillum smoking ritual:

> "Householders," that is "non-Sadhus," are invited to take part in the *chilam*-smoking ritual, the smoke being offered to them as *prasad*.[57] And most participate, even if otherwise they would never smoke. As *prasad* they can, even must, accept it. Smoking is part of the *darshan* of this holy man, and sharing in his high can be an intense religious experience.[58]

And next to a portrait of a Sadhu engulfed in thick white smoke swirling from his chillum Hartsuiker writes:

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[55] *Trinath Mela*, from Babu Abhilas Chandra Mukerji, Second Inspector of Excise, Bengal, *On the Origin and History of Trinath Worship in Eastern Bengal* from EXCERPTS FROM THE INDIAN HEMP DRUGS COMMISSION REPORT, p. 35.

[56] "This is a cheap form of worship. The puja can be performed by even the poorest, only three pice being required." (*On the Origin and History of Trinath Worship in Eastern Bengal*)

[57] Prassad, or prasada, means divine grace; clarity, brightness.

[58] Hartsuiker, caption, p. 99.

> Naga Baba Hari Gira disappears in clouds of smoke. Many times a day he smokes the *chilam*, a common yet sacred ritual integrated in his ascetic routine. Sadhus prefer smoking in company and the loud cry of the *chilam-mantra* not only draws the attention of the deity, it also attracts fellow-smokers. It is often done before or during the performance of austerities; and in fact, smoking is considered an austerity in itself, demonstrating non-attachment to the body.[59]

The "hymn of the longhaired sage"[60] beautifully portrays these holy men:

> The longhaired one carries within himself fire and elixir and both heaven and earth. To look at him is like seeing heavenly brightness in its fullness. He is said to be light itself.
>
> The ascetics, girdled with the wind, are clad in brownish dust. They follow the path of the wind when the gods have entered them.
>
> "Intoxicated by our austerities we have ascended to the higher planes. You mortals see just our bodies."
>
> The ascetic flies through the air, illuminating all forms below. Given to holy work he is the companion of every god.
>
> Air is the only food of the god-inspired, and the ascetic is at home in both worlds, the spiritual and the material.
>
> Wandering in the track of celestial nymphs and sylvan beasts, the longhaired one has knowledge of all things, and with his ecstasy inspires all beings.
>
> The Wind-god churned it, and ground it, then the longhaired one drank the elixir from the vessel, together with Shiva.[61]

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[59] *Idbid,* caption, p. 98.

[60] From Hartsuiker, p. 15. Hartsuiker notes: "This eclectic rendition, following the spirit rather than the letter of the Rigvedic hymn 10.136, is based on material presented by Werner, K., (ed.) in *The Yogi and the Mystic.* London, 1989; by Chakraborti, H. in *Asceticism in Ancient India, in Brahmantical, Buddhist, Jaina and Ajivika Societies (from the Earliest Times to the Period of Sankaracharya).* Calcutta, 1973; and on oral information supplied by contemporary longhaired ones."

[61] Hartsuiker comments: "The 'elixir' in the first and last stanzas is evidently some kind of psychotrophic substance, in all probability related to soma, the Vedic sacrificial libation offered to the gods, and taken to induce visions of

(continued next page)

In *Rudrayamal Danakand and Karmakand* Shiva says to his wife, "Oh, goddess Parvati, hear the benefits derived from bhang. The worship of bhang raises one to my position."[62] J.M. Campbell commented that "it is inevitable that temperaments should be found to whom the quickening spirit of bhang is the spirit of freedom and knowledge."[63] He further observed:

> Vaishnavas [*worshippers of Vishnu*] as well as Shaivas [*worshippers of Shiva*] make offerings of bhang. The form of Vishnu or the Guardian to whom bhang is a welcome offering is Baldev, Balaram, or Dauji, the elder brother of Krishna. Baladev was fond of spirits, not of bhang. But Banias, Bhatias, and other high class Hindus, not being able to offer spirits, instead of spirits present bhang. In Bombay the offering of bhang to Baladev, unlike the special offerings to Shiva, is a common and everyday rite. Without an offering of bhang no worship of Baladev is complete. Unlike the plain or milk and sugared bhang spilt over the Ling, Baldev's bhang is a richly spiced liquid which all present, including the offerer, join in drinking....As in the higher class worship of Baladev the liquor offering has been refined into an offering of bhang so it is in the worship of Devi, Shiva's early and terrible consort. On any Tuesday or Friday, the two weekdays sacred to Devi, still more during the Navratra or Nine Nights in Ashwin or September-October, those whose caste rules forbid liquor make a pleasing spiced bhang. And as in the

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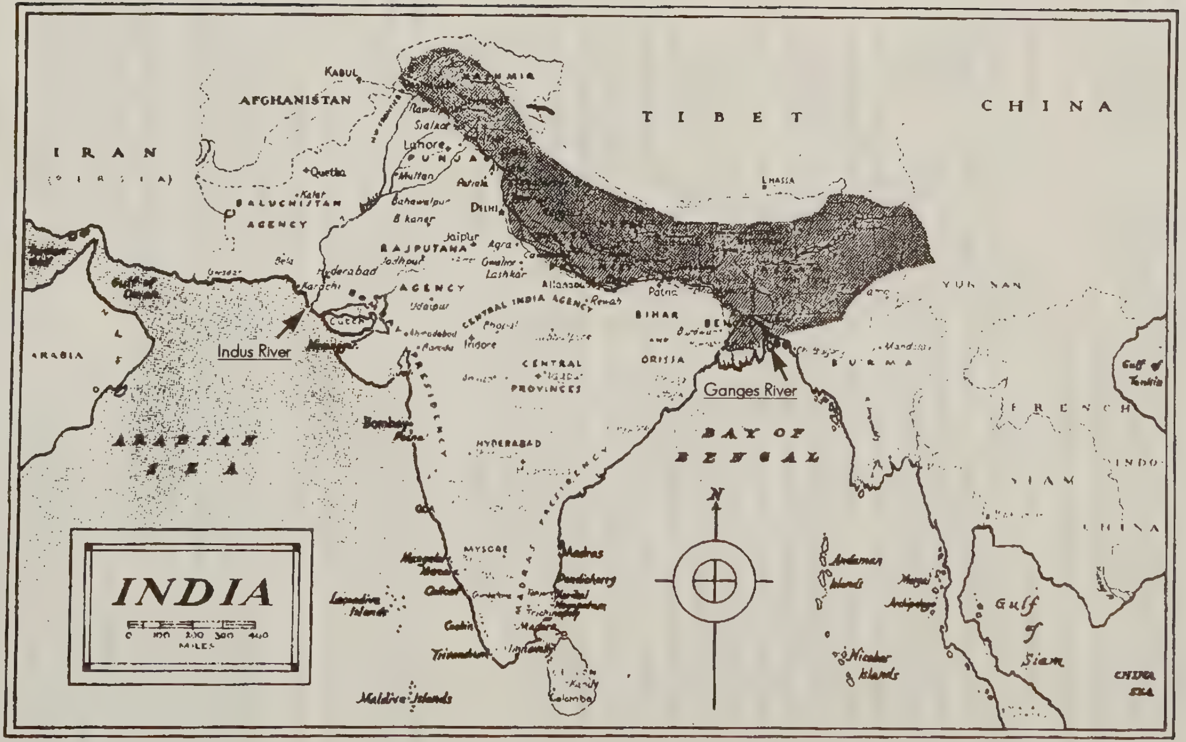
divine Reality. But, as the first stanza indicates, it may be present in the body as well, either created or augmented by ascetic practices. The same reasoning applies to the 'fire within,' the inner 'mental heat.' Through his austerities the longhaired sage even becomes the 'fire,' enlightening all around him."

[62] From EXCERPTS FROM THE INDIAN HEMP DRUGS COMMISSION REPORT, p. 31.

[63] In THE EARTH MOTHER LEGENDS, RITUAL ART AND GODDESSES OF INDIA, famed Indian author Pupul Jayakar points to the famous paintings of Mithila, an area known for its dry unforgiving environment, as illustrating the role of cannabis has played in stimulating creativity:

"There is little in the present environment of Mithila that could provide the stimulus for this unbounded knowledge of color. Bhang mixed with milk is drunk by the men and women of Mithila at the time of seasonal festivals and rituals. It is at this time that paintings appear on the walls. Is there a quickening of the visual nerve, a heightened sight, a rising of fluids that fill the eye with color, making these penetrating visual statements possible?"


INDIA
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Gulf of Oman
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SEA
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Sialkot
Lahore
PUNJAB
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PROVINCES
HYDERABAD
Bombay
Poona
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MYSORE
Mangalore
Calicut
Cochin
Trivandrum
Laccadive Islands
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Madras
Pondicherry
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Patna
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AND
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Ganges River
BAY OF
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YUN NAN
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INDO
CHINA
SIAM
Andaman
Islands
Nicobar
Islands
Mergui
Archipelago
Gulf of Siam
Gulf of Tonkin
CHINA
SEA

According to the *Indian Hemp Drugs Commission Report of 1893-94,* hemp plants grew wild in the darkened area. Indian civilization spread from the Indus Valley east along the River Ganges—the southern border of the wild ganja mapped in 1894.

> worship of Baladev all present, worshipper and ministrant alike, join in the drinking. Shitaladevi, the Cooler, the dread goddess of small-pox, whose nature, like the nature of bhang, is cooling, takes pleasure in offerings of bhang. During epidemics of small-pox the burning and fever of the disease are soothed by pouring bhang over the image of Shitaladevi. So for the feverishness caused by the heats, especially to the old, no cure equals the drinking of bhang.

Ernest Abel adds:

> Cannabis was also an important part of Tantric religious yoga sex acts consecrated to the goddess Kali. During the ritual, about an hour and a half prior to intercourse the devotee placed a bowl of bhang before him and uttered the mantra; "Om hrim, O ambrosia formed goddess [Kali] who has risen from ambrosia, who showers ambrosia, bring me ambrosia again and again, bestow occult power [*siddhi*] and bring my chosen deity to power." Then after uttering several other mantras, he drank the potion."

Cannabis is also sacred to the neighboring Tibetans. Professors Schultes and Hofmann state: "In Tantric Buddhism of the Himalayas of Tibet, Cannabis plays a very significant role in the meditative ritual used to facilitate deep meditation and heighten awareness. Both medicinal and recreational secular use of hemp is likewise so common now in this region that the plant is taken for granted as an everyday necessity."[64]

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[64] From PLANTS OF THE GODS.

Persia

A people who became known as Persians settled in and dominated the area in the Middle East now called Iran. Historians date their arrival in the area anywhere between 2000-1400 BCE. Their place of origin is held in controversy.

The early Persian pantheon was composed of many of the same gods described in the early religious literature of their Indo-Aryan relatives. According FUNK AND WAGNAL ENCYCLOPEDIA: "The affinities of the religion of Iran with the ancient faith of India, e.g., with regard to likenesses between the divine ideas of Mithra and Mitra,[1] Verethraghna and Vritrahan, and the like, or in the cult of Haoma and Soma, or in the differences between Ahura-Asura and Daeva-Deva, are striking, and point back to the period of common Indo-Iranian or Aryan unity." Satguru Sivaya Subramuniyaswami points out that Vedic people were living in Persia by 2051 BCE.[2] Indeed, the Persian word for cannabis is identical to the Sanskrit *canna*, and the Persian *bhanga* is nearly the same as the Indian term *bhang*."[3]

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[1] Mitra's Persian counterpart, Mithra, was "as worthy of veneration and reverence as his creator Ahura Mazda. When the two gods were united at the end of the hymn, *Mihr Yast* (*Yast 10*), "the author uses the formula Mithra-Ahura (Yt. 10. 145), a replica of the well-known Vedic binomial Mitra-Varuna." (Mircea Eliade, Vol. 1, p. 324.)

[2] DANCING WITH SIVA—HINDUISM'S CONTEMPORARY CATECHISM, P. 614. The Jagadacharya (world teacher) notes: "Some scholars give this date for the invasion of Aryans into India and the beginning of their spread throughout Northern India over the next 500 years."

[3] The Arabic word for the ashes left after the combustion of vegetable substances is *kali*, the name of the black goddess of the Indus Valley who reemerged as a wife of Shiva, and *kalian* is the Persian word for hooka, or waterpipe. Thus German scientists frequently called potash *kali* and potassium *kalium*, and 'K' became the symbol for potassium. (*International Library Reference* (1902), p. 1743.).

The region was occupied by the Hittites and Mitanni, who called upon the Vedic gods to witness a treaty signed 1400 BCE.[4] Historian Will Durant noted in 1935 that "the word *Aryan* first appears in the writings of the Harri, one of the tribes of Mitanni."[5] Durant adds: "The Hittites were among the most powerful and civilized of the early Indo-European peoples....They learned cuneiform from the Babylonians, taught Crete the use of the clay tablet for writing, and seem to have mingled with the ancient Hebrews intimately enough to have given them their sharply aquiline nose, so that this Hebraic feature must now be considered strictly 'Aryan.'...The Hittites disappeared from history almost as mysteriously as they appeared."[6] Their last capital fell to the Assyrians in 717 BCE.

Under the rule of Cyrus the Great the Persians subjugated Asia Minor around 546 BCE. Persia developed the first international bureaucracy which (along with a matching international army led by 10,000 Persian spearmen and the Persian cavalry) provided more security for the transport of merchandise than ever before, as well as markets and support for traders supplying the imperial courts.[7]

In 539 BCE Cyrus descended on King Nabonidus of Babylon, who was at odds with the priesthood of Marduk. Babylonia fell to Persian rule; its spiritual kingship over the artificial economy of human culture passed into the underworld like the souls of its dead, never to be reborn. However, the Chaldeans, who for millennia had produced Mesopotamian priesthoods of mathematicians, astronomers, philosophers and magicians persevered through the chaos of conquests. The very name Chaldean became synonymous with magician and sage. The Persians absorbed the best of Mesopotamian religious philosophy through the Chaldean Magi.

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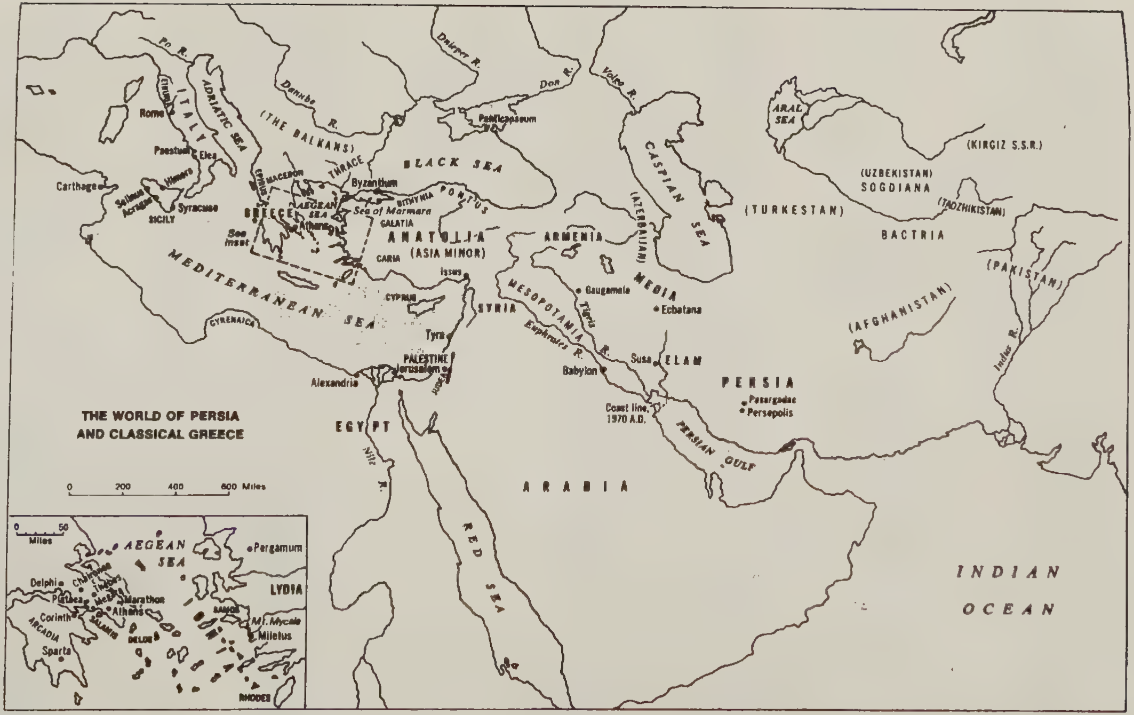
[4] The Ancient Near East, Vol II, A New Anthology of Texts and Pictures, edited by James B. Pritchard, p. 54.

[5] The Story of Civilization: Our Oriental Heritage, note p. 286.

[6] Durant, p. 286–7.

[7] The Columbia History of the World, p. 166.


THE WORLD OF PERSIA
AND CLASSICAL GREECE
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Carthage
Danube R.
(THE BALKANS)
THRACE
MACEDON
EPIRUS
GREECE
AEGEAN SEA
Athens
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Dnieper R.
Don R.
Panticapaeum
BLACK SEA
Byzantium
BITHYNIA
PONTUS
Sea of Marmara
GALATIA
ANATOLIA
(ASIA MINOR)
CARIA
Issus
MEDITERRANEAN SEA
CYRENAICA
CYPRUS
SYRIA
Tyre
PALESTINE
Jerusalem
Alexandria
EGYPT
Nile R.
Volga R.
CASPIAN SEA
(AZERBAIJAN)
ARMENIA
MEDIA
Gaugamela
Ecbatana
MESOPOTAMIA
Tigris R.
Euphrates R.
Babylon
Susa
ELAM
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Pasargadae
Persepolis
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PERSIAN GULF
ARABIA
RED SEA
ARAL SEA
(KIRGIZ S.S.R.)
(UZBEKISTAN)
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LYDIA
Delphi
Chaeronea
Thebes
Plataea
Megara
Marathon
Athens
Corinth
ARCADIA
SALAMIS
DELOS
Sparta
SAMOS
IONIA
Mt. Mycale
Miletus
RHODES

Under Darius I (Cyrus' grandson, reigned 522-485 BCE) the Persian Empire stretched from the Indus River to the Mediterranean, including Egypt, Thrace, northern Arabia, Palestine, Mesopotamia, Armenia, Syria, Persia, Turkestan, and present day Kazakhstan, Afghanistan and western Pakistan. (From *Columbia History of the World.*)

In honor to them the most adept sages of the later Zoroastrian teachings were called Magi.

In the *Rig-Veda* the gods have great dignity but the Brahman priest compels the gods to act as his agents in the magical system, thus the priests are higher than the gods. This was an improvement over the Mesopotamian religious condition where the people were victims of the self-indulgent whims of the gods. In Mesopotamia "by conjuration, by the burning of incense by shouts and by whispers, by gesture and by song, the priests sought to attract the attention of the fickle gods who had forever to be reminded of the misfortune of mortals."[8] Such an element of human control over the gods in the *Rig Veda* represented another step in the evolution of the human psyche needed to meet the challenge of continuous cultural evolution epitomized by the rapid development of civilized human economy.

Much of the *Zend-Avesta*, the book containing the teachings of the Persian prophet Zoroaster who lived sometime around the tenth century BCE, comes directly from the Hindu *Vedas*. Notable similarities exist between the cult of Soma and *haoma* as it was known to the early Persians. The book also contains elements of Babylonian myths of creation and the flood. Mircea Eliade, perhaps the foremost authority on world religion, discussed soma as it appears in the *Rig-Veda*:

> All the virtues of soma are bound up with the ecstatic experience brought on by its ingestion. "We have drunk soma," says a famous hymn (RV 8.48), "we have become immortal; arrived at light, we have found the Gods. What can impiety or the malice of mortals do to us now O immortal?" (Strophe 3). Soma is implored to lengthen "our time to live;" for it is "the guardian of our body," and "weakness, sickness, have taken flight" (after the translation by L. Renou). Soma stimulates thought, revives the warriors courage, increases sexual vigor, cures diseases. Drunk in common by priests and gods, it brings Earth close to the Sky, reinforces and lengthens life, insures fecundity. And in fact the ecstatic experience reveals at once the fullness of life, the sense of limitless freedom, the possession of almost unsuspected physi-

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[8] Kurt Seligmann, MAGIC, SUPERNATURALISM, AND RELIGION, p. 23.

> cal and spiritual powers. From this comes the feeling of community with the gods, even of belonging to the divine world, the certainty of "nondeath," that is, in the first place, of a plenitude of life that is indefinitely prolonged. Who is speaking in the famous hymn 10.119, the god or the ecstatic who had just imbibed the sacred drink? "The five (human) tribes did not seem to me worth even a look—have I not drunk soma?" The personage enumerates his exploits: "I have dominated the sky with my stature, dominated the vast earth...I shall strike the earth great blows...I traced one of my wings in the sky, I traced the other here below...I am great, great, I have propelled myself even up to the clouds—have I not drunk soma?"[9]

Some, like scholar A.L. Basham, have suggested that this sacrament was a preparation of cannabis hemp. Others, most notably mycologist R. Gordon Wasson, and scholar John Allegro have stated that *Amanita Muscaria*, the Fly Agaric mushroom was the soma. In their book, HAOMA AND HARMALINE, D. S. Flattery and M. Schwartz give the identity of soma as the wild rue, *Peganum harmala.* In his brilliant book, FOOD OF THE GODS, Terence McKenna proposes this most mysterious plant was the Psilocybe mushroom. The ILLUSTRATED DICTIONARY OF WORLD RELIGIONS gives the identity of soma as the plant *Asclepias acida.* THE LIVING WEBSTER DICTIONARY OF THE ENGLISH LANGUAGE lists the soma as: "A shrubby climber, *Sarcostemma acidum,* native to eastern India and having an acidulous, milky juice." EASTERN DEFINITIONS offers us *ephedra distachya* as a potential candidate.

The following description of haoma sounds amazingly like the description of cannabis hemp's role in India:

> The religious or spiritual properties attributed to the haoma plant are described in a rich and poetical style, and in a tone overflowing with heartfelt admiration and praise. Haoma, prepared and drunk in a pious, spiritual inspiration is believed to give wisdom, courage, success, health, increase and greatness. In such a state the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons. Heaven, health, long life, power to contend

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[9] Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. I, p. 211–12.

> against evils, victory against enemies, and fore-warnings against coming dangers from thieves, murderers, and plunderers are the six gifts bestowed by haoma when adequately praised and prepared. Haoma is specially sought for by young maidens in search of good husbands, by married women desirous of being mothers,[10] and by students striving after knowledge.
>
> —ENCYCLOPEDIA OF RELIGION AND ETHICS

Descriptions of haoma, or soma, list it as yellow or gold-like in color, the color of ripe cannabis in the Middle East and India. Source material on the subject also tells us that "the intoxicating juice of the *haoma* herb found on their mountain slopes"[11] grew in the Hindu Kush mountains and valleys, a place that is still famed for its powerful ganja. The stalks of haoma were said to have been woven into a necklace and worn as a protective amulet.

> One of the pharmacological mysteries is the nature of the Zoroastrian *haoma* and the early Hindu *soma,* both sacred drinks made from plants. Their source may have been the *Amanita muscaria* mushroom, the mind-affecting chemicals of which pass into the urine with their properties very little diminished; there are scriptural references to sacred wine drunk as the source of divine insights. Allusions to the twigs and branches of *haoma,* however, suggest other plants, perhaps hemp. The mushroom, which does not grow in hot countries, may have been introduced to India by Aryan invaders from the north; subsequently, other plants may have been substituted until their identity was confused and lost.
>
> —"Pharmacological Cults," *Alcohol and Drug Consumption,* ENCYCLOPEDIA BRITANNICA

The plant "putika" is said to have been used often either as a replacement for or in conjunction with the soma ceremony. Information about soma's symbiotic partner, putika, can be found in "The Mahavira Vessel and the Plant Putika," written by Stella

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[10] Interestingly, the use of cannabis as a means of maidens to hasten marriage is a traditional practice that lasted until the middle ages. "Ukrainian girls of marriageable age used to carry hemp seeds in their pockets when they whispered magical spells designed to hasten their wedding day." (Abel, 1980). Similar traditions were also found in Ireland and England.

[11] Durant, OUR ORIENTAL HERITAGE, p. 365, citing: Schneider, i, 333; CAMBRIDGE ANCIENT HISTORY, Vol. iv, 210f; Rawlinson, ii, 323.

Kramrisch.[12] In this well researched paper, Kramrisch uses ancient texts to describe the plant's role in the ancient faith, documenting how the plant was used in conjunction with, and possibly as a replacement for, soma.

Although Kramrisch offers a mushroom as the identity of the putika, we can still find a lot of information in her article that indicates putika is cannabis. She gives a description of how the plant was prepared in the Mahavira Vessel: To the ancient worshipper the Mahavira vessel symbolized the decapitated head of the God Makha, *from whose wound flowed forth the life elixir.* The vessel consisted of three pots, which were placed one inside of the other, the innermost pot was made with clay mixed with several ingredients, among them the plant Putika (soma). The pots were then placed on a fire and heated to a glow, at this stage milk was poured into the innermost one then covered, and the resulting curds were consumed by the worshipper. THC, the main psycho-active ingredient of marijuana, is fat soluble. The THC and other psychoactive cannabiniod oils mixed into the inner clay vessel would vaporize and rise into the cooler milk, there condensing back into oil dissolved in the milk as it cooks into highly intoxicating curds.

On the other hand, the psychoactive alkaloids in magic mushrooms are not oil soluble and are destroyed by moderate heat that would only volatilize the psychoactive oils of cannabis. Kramrisch goes on to state, "The plant Putika, however, when laid on the fire as an offering is said to become fragrant, it acquires the odor of sanctity." Smoldering cannabis ganja produces a pleasing fragrance; smoldering mushrooms *stink.*

Similar accounts of this "fragrant plant" used in conjunction with the haoma beverage can be found in the ENCYCLOPEDIA OF RELIGION AND ETHICS, wherein we are told that a ritual called the Barsom ceremony always accompanied the haoma ceremony. During the Barsom ceremony "Iranian fire-priests used twigs of a particular tree whenever they went before the sacred fire. This practice resembles that of the Parsi priests, who also use twigs of a particular tree when performing the Yasna ceremony before the fire." Similarly, early Hindu priests threw cannabis on flames.

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[12] Printed in PERSEPHONE'S QUEST, by R. Gordon Wasson, Ott, Ruck & Kramrisch.

There is a variety of possible plants that could have served for soma, and the authors mentioned previously offer good arguments for their candidates. All of these being sacred plants in there own right, it should be mentioned that it is not the intention of this study to take the magic out of any of them.

"Whatever plant was used by the Indo-Aryans in the early centuries," writes Mircea Eliade, "it is certain that it was later replaced by other botanical species."[13] It is unknown whether cannabis was the original soma. Quite plausibly, the name soma could have been a generic term that referred to a number of different plant drugs. Evidence strengthening the multi-plant theory can be found in one of the ancient books that make up the Hindu *Vedas:*

> In the Atharvaveda...the bhang plant is mentioned (11, 6, 15) once:
>
> "We tell of the five kingdoms of herbs headed by Soma: may it and the Kusha grass, and bhanga and barley, and herb Saha release us from anxiety."
>
> Here reference is evidently made of offering of these herbs in oblations.
>
> —G.A. Grierson, *On References to the Hemp Plant Occurring in Sanskrit & Hindi Literature* (1893)

The term *headed by*, used in the verse from the Artharaveda, can be thought to mean *ruled over*, or *governed by*, the Soma. Soma is both a plant and a god (or angel), and if this deity governs over the *five kingdoms of herbs* mentioned in the verse, then all of these plants are ones that were to be dedicated to the god Soma. It may be that when the original plant was not available, one of the other four herbs mentioned in the verse were used as a substitute. When used as such in the ceremony in which the sacrament was consecrated and consumed it may have been referred to under the generic name *Soma*. If this was the case, then eventually these continuing substitutions could have caused so much confusion among the ancient worshippers, that over a few generations the original identity of the plant was lost and forgotten and the name became one that referred to a variety of plant drugs. This theory may explain the reason for the conflicting evidence that has caused researchers in the field to suggest such a very wide variety of candidates.

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[13] Eliade, H.R.I., Vol. I.

Perhaps, as some suggest, knowledge of the plant's identity was lost when the ancient Aryans left the Hindu Kush mountains, the region where soma is said to have grown. Or, due to continuous migrations their language evolved into various dialects and after many generations the praises to haoma were replaced by joyous verses to bhang.

The Persian prophet Zoroaster, also known as Zarathustra Spitma, is recognized as one of the first Monotheists,[14] as he exalted his one God, Ahura Mazda, and turned the many gods that made the previous pantheon into mere symbolic elements of his one true god. There are many conflicting opinions when it comes to the historical life of Zoroaster. He is said to have lived anywhere from 1,000 BCE. to 550 BCE., and some have even disputed the authenticity of his existence at all, suggesting he was the composite character of a number of different people.

> It was normal for the historical personage Zarathustra to be transformed into a paradigmatic model for the believers who made up the "Mazdean religion." After a few generations the collective memory can no longer preserve the authentic biography of an eminent personage; he ends by becoming an archetype, that is, he expresses only the virtues of his vocation, illustrated by paradigmatic events typical of the model he incarnates. This is true not only of Gautama Buddha or Jesus Christ but also far less influential personages.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. I

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[14] But then Hinduism, which is far older, is also monotheistic in the sense that all gods are aspects of the One, who is manifested in all. However, Hinduism is pantheistic in that pantheism is defined as: "any religious belief or doctrine which identifies the universe with God." (*Webster's Dictionary*).

According to Joseph Campbell, quoting Professor Edward Myer in OCCIDENTAL MYTHOLOGY, Zoroaster was "the first personality to have worked creatively and formatively upon the course of religious history."

> Throughout the entire history of Occidental ethical religiosity—in contrast to the metaphysical religiosity of the Orient—the great themes first sounded in the Gathic dialogues of the God of Truth, Ahura Mazda, with his prophet, Zoroaster, can be heard echoed and re-echoed, in Greek, Latin, Hebrew, and Aramaean, Arabic, and every tongue of the West.
>
> ...In the Far East, as well as in India, whether in the mythic fields of Shinto, Taoism, and Confucianism, or in the Mahayana, the world was not to be reformed, but only known, revered, and its laws obeyed. Personal and social disorder stemmed from departure from those cosmic laws, and reform could be achieved only by a return to the unchanging root.
>
> In Zoroaster's new mythic view, on the other hand, the world, as it was, was corrupt—not by nature but by accident—and to be reformed by human action. Wisdom, virtue, and truth lay, therefore, in engagement, not in disengagement. And the crucial line of decision between ultimate being and non-being was ethical.
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY

Zoroaster envisioned an end to conflict and time called the Renovation. After twelve thousand years of contention between the Truth (Ahura Mazda) and the Lie (Angri Mainyu) a reunion of opposites would occur when Saoshyant, the world saviour returned at the end of time:

> And when a great meteor then falls the distressing of the earth will become as of a sheep fallen upon by a wolf. Fire and the angel of Fire will melt the metal in the hells and mountains, which then will flow upon the earth as a river. All men then pass into that metal and become pure...
>
> And in the end, with the greatest affection, all come together, father and son, brother and friend, and they ask each other thus: "Where have you been these many years and what was the judgment on your soul? Were you righteous, or were you wicked?" The first soul the body sees, it inquires with these words. All men become then one voice in praise lifted loud to Ahura Mazda and his angels. Saoshyant with his assistants slaughter ceremonially an ox, from whose fat and the white Haoma a drink of

> immortality is prepared, which is given to all men, who become thereby immortal for ever.
>
> —*The Bundahish* 30.4-33[15]

The Zoroastrian myth of Creation, Fall and World Renovation fundamentally influenced the Messianic ideas of Judaism, Christianity and Islam. Each of these modern politico-spiritual religions claims authorship of religious ideas plagiarized from Zoroaster and the Persians. However, plagiarism was a long standing traditional practice among dogmatists since religion first became an institution of civilization.

At least in the Renovation of Zoroaster there is hope for a final union of opposites in a great cosmic reconciliation. Not so in the later apocalypses of the Judaeo-Christian plagiarisms which were cynically crafted for politico-religious control of the western economy.

Zarathustra's mythos has it that he was born at the midpoint of history. When his *xvarenah*, (light-soul) descended upon his mother her home was surrounded by a great light, "as if made of fire" for three days. Hs body came down to the earth through heavenly rains, which brought forth the plants eaten by his parents' cows. The substance of the prophet's body was transmuted into milk in the cows' bellies. His parents mixed this with the sacred haoma and, making love for the first time, conceived the prophet, who is said to have been born laughing.

> Now haoma is rich in xvarenah, the sacred fluid, at once igneous, luminous, vivifying and spermatic. Ahura Mazda is preeminently the possessor of xvarenah, but this "flame" also springs from the forehead of Mithra and like a solar light emanates from the heads of sovereigns. However, every human being possesses xvarenah, and on the day of transfiguration, i.e., of the final Renovation, "the great light seeming to come from the body will burn continually on this earth."
>
> —Mircea Eliade, concerning Haoma in HISTORY OF RELIGIOUS IDEAS, VOL.1

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[15] From E.W. West, *Pahlavi Texts,* Part I: *The Bundahish, Bahman Yasht, and Shahyast La-shahyast; Sacred Books of the East,* Vol. V; abridged in OCCIDENTAL MYTHOLOGY, p. 212.

Will Durant wrote of Zarathustra:

> We cannot tell how much of his story is true; perhaps some Josiah[16] discovered him. The Greeks accepted him as historical, and honored him with an antiquity of 5500 years before their time; Berosus the Babylonian brought him down to 2000 B.C.; modern historians, when they believe in his existence, assign him to any century between the tenth and the sixth before Christ.[17] When he appeared, among the ancestors of the Medes and the Persians, he found his people worshipping animals, ancestors, the earth and the sun, in a religion having many elements and deities in common with the Hindus of the Vedic age. The chief divinities of this pre-Zoroastrian faith were Mithra, god of the sun, Anaita, goddess of fertility and the earth, and Haoma the bull-god who, dying, rose again, and gave mankind his blood as a drink that would confer immortality; him the early Iranians worshipped by drinking the intoxicating juice of the *haoma* herb found on their mountain slopes. Zarathustra was shocked at these primitive deities and this Dionysian ritual; he rebelled against the "Magi" or priests who prayed and sacrificed to them; and with all the bravery of his contemporaries Amos and Isaiah he announced to the world one God—here Ahura-Mazda, the Lord of Light and Heaven, of whom all other gods were but manifestations and qualities. Perhaps Darius I, who accepted the new doctrine, saw in it a faith that would both inspire his people and strengthen his government. From the moment of his accession he declared war upon the old cults and the Magian priesthood, and made Zoroastrianism the religion of the state.[18]

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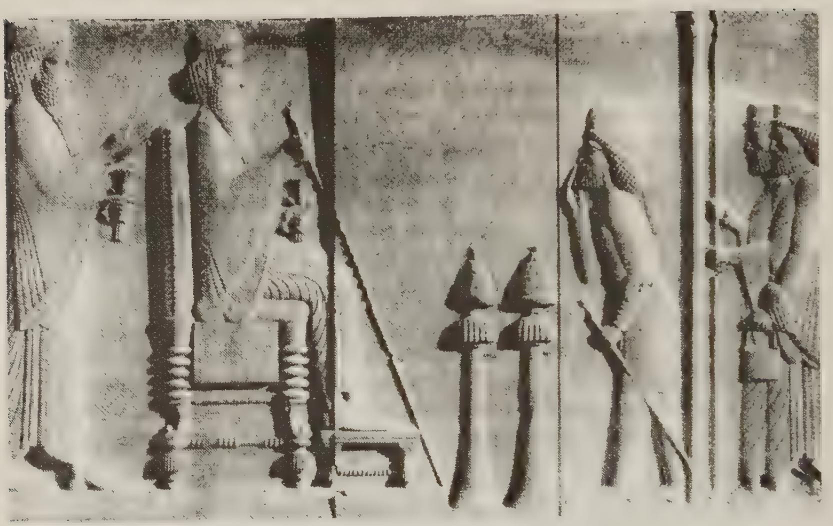
[16] For an account of the murderous King Josiah, see Chapter 18, *The Goddess Driven Underground and the Fate of Incense.*

[17] THE STORY OF CIVILIZATION editors note: "If the Vishtaspa who promulgated him was the father of Darius I, the last of these dates seems the most probable." (OUR ORIENTAL HERITAGE, p. 365.)

[18] Durant, p. 364–5.

Under Darius I (Cyrus' grandson, reigned 522–485 BCE) the Persian Empire stretched from the Indus River to the Mediterranean, including Egypt, Thrace, northern Arabia, Palestine, Mesopotamia, Armenia, Syria, Persia, Turkestan, and present day Kazakhstan, Afghanistan and western Pakistan. *The First Book of Esdras* (probably written during the late third century BCE) in the Apocrypha from the first Greek translation of the Hebrew Bible describes a great banquet given by King Darius for all his subjects "in the hundred twenty-seven provinces from India to Ethiopia." (THE APOCYPHA, p. 10).



King Darius seated on his throne in front of two censers with Crown Prince Xerxes attending; from Persepolis (Teheran Museum).

In light of the haoma being involved with his divine birth it seems strange that the prophet would later condemn the haoma sacrifice because he felt the worshippers were taking it excessively. "When wilt thou strike this filthy liquid?" he asks Ahura Mazda. Further reading in the *Zend-Avesta*, said to have been written by Zoroaster, indicates his disgust with haoma may have had something to do with the mass bovine sacrifices that were performed in conjunction with the haoma ritual; Zoroaster considered the cows sacred. In the Zoroastrian writings cattle and herdsmen are used in the same analogy as the shepherd and his flock of sheep in Christian writings.

> Recent research has shown that the *haoma* ritual...was not condemned by Mazdaism, not even in the *gathas*.[19] In addition, animal sacrifices were practiced without interruption, at least for the benefit of laymen. It seems therefore, that Zarathustra primarily opposed the excess of orgiastic rites, which involved

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[19] Zoroastrian writings attributed directly to Zarathustra.

> countless blood sacrifices and immoderate absorption of *haoma*.[20]

Confusingly another Mazdaism religious text, the *Hom-yast (Yast 20)*, said to be written after the time of Zoroaster, contains the following very positive *haoma* origin myth:

> While Zarathustra was blessing the fire and reciting the *gathas*, *haoma* approached him and invited him to gather and squeeze it. Questioning it, the Prophet learned that Vivahvant was the first to squeeze *haoma* and had obtained as reward the birth of a son, King Yima, "the most religious of human beings."[21]

Coinciding with the mysterious disappearance of the *haoma* was the introduction of another plant drug to the ancient Parsis. It may never be known whether cannabis was the original *haoma* and for some unknown reason a name change took place, or whether it was one of the other plant candidates, or whether the name could have been a generic term referring to a number of plant drugs. Regardless what the identity of the ancient *haoma* was, we do know that it disappeared and was replaced by another ancient and mysterious plant sacrament, cannabis, known then as it is still known in some parts of the world today, *bhanga* or *bhang*.

It is most likely that around the time of the theological changes initiated by the prophet Zoroaster, bhang started to play a major part in the ancient Persian religion. Zoroaster, like Ahkenaton before him, was an initiator of monotheism, the worship of one supreme God. Zoroaster's faith was one of "Good Words, Good Thoughts, and Good Deeds." His ancient followers and their modern counterpart, the Parsee, are known for their good nature and generosity. A basic tenet of Zoroastrianism is that it is a sin to pollute land or water—something that should be a part of every religious faith.

According to Mircea Eliade, who is probably the foremost authority on the history of religion, "Shamanic ecstasy induced by hemp smoke was known in ancient Iran." One of the few surviving books of the *Zend-Avesta,* called the *Vendidad,* "The Law against Demons," in fact calls bhanga Zoroaster's "good narcotic," and tells of two mortals "transported in soul to the heavens where, upon drinking from a cup of bhanga, they had the highest mysteries revealed to them."[22] Professor Eliade suggested that Zoroaster may have used hemp to bridge the metaphysical gap between heaven and earth. Hemp occupies the first place in the *Zend-Avesta*'s list of 10,000 medicinal plants.[23]

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[20] Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. I, P. 311.

[21] Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. I, P. 323–4.

> As in India, cannabis penetrated the ancient Near East with incursions of Central Asian nomads. A legend in the Persian *Avesta*, closely related to the *Vedas* of India, has it that early heroes Gustap and Ardu Viraf were "transported in soul to heaven and had the highest mysteries revealed to them" by drinking banha (bhang). Zarathustra's wife Hvovi sacrificed to the gods "wishing that holy Zarathustra would give her his good narcotic bhanga."
>
> —Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF DRUGS

The Zoroastrian hero Ardu Viraf crossed into the other world via the Cinvat bridge which "plays an essential role in Iranian funerary mythology; crossing it largely determines the destiny of the soul; and the crossing is a difficult ordeal, equivalent in structure, to initiatory ordeals....The bridge, then, is not only the way for the dead; in addition—and we have frequently countered it as such—it is the road of ecstatics. It is likewise in ecstasy Artay (Ardu) Viraf crosses the Cinvat bridge in the course of his mystical journey...We must also take into consideration the symbolic value of narcotic intoxication. It was equivalent to a 'death,' the intoxicated person left his body, acquired the condition of ghosts and spirits. Mystical ecstasy being assimilated to a temporary 'death' or leaving the body, all intoxications that produced the same result were given a place among the techniques of ecstasy."[24]

> What is essential is to elucidate the type of religious experience characteristic of Zarathustra. Widengren cites the tradition according to which Vishtaspa used hemp (bhang) to obtain ecstasy;

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[22] Abel, p. 22.

[23] Eliade, SHAMANISM, Pantheon books, 1964.

[24] Eliade, "Ancient Scythia and Iran," reprinted in THE BOOK OF GRASS.

> while his body lay asleep, his soul traveled to paradise. In addition, in the Avestan tradition, Zarathustra himself was believed to "give himself over to ecstasy." It is in trance that he would have had his visions and heard the word of Ahura Mazda. It may be admitted that Zarathustra was familiar with the Indo-Iranian shamanic techniques (also known to the Scythians and the Indians of the Vedic period), and there seems to be no reason to suspect the tradition that explains Vistaspa's ecstasy by hemp."
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS Vol. 1[25]

The story of the Zoroastrian hero Vishtaspa,[26] describes the phenomenon now known as "out of body experience" or "astral traveling." Accounts of such experiences while under the influence of marijuana appeared again and again throughout the research collected for this book. Cannabis has even appeared as a main ingredient in "witches ointments" as well as in a number of nineteenth century "astral traveling ointments." (See chapter 14, *Philosopher's Stone.*)

In Terence McKenna's FOOD OF THE GOD'S we find another early reference that ties cannabis use with the ancient Magi. The Roman natural historian Pliny (AD. 23-79) reproduces a fragment from Democritus concerning a plant called "thalassaegle" or "potamaugis" that many scholars consider a reference to cannabis:

> Taken in drink it produces a delirium, which presents to the fancy visions of a most extraordinary nature. The theangelis, he says, grows upon Mount Libanus in Syria, upon the chain of mountains called Dicte in Crete, and at Babylon and at Susa in Persia. An infusion of it imparts powers of divination to the *Magi.*

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[25] Translated by Willard R. Trask, 1978. (Eliade refers to H.S. Nyberg's DIE RELIGION DES ALTEN IRAN'S and G. Widengren's LES RELIGIONS DE L'IRAN.)

[26] Vishtaspa, who represented Zoroaster's model initiate, is credited with predicting the downfall of the Roman Empire. "In the second and first century B.C. an apocalypse written in Greek was in circulation under the title Oracles of Hystapes (Hystapes in the Greek form of Vishtaspa); it was directed against Rome (whose fall was announced) but formed part of the Iranian eschatological literature." (Mircea Eliade, A History of Religious Ideas Vol. II).

In THE SACRED MUSHROOM AND THE CROSS, scholar John M. Allegro[27] comments on "the Magi, the 'wise men' of Gospel birth story (Matt 2:1): "They were the great drug peddlers of the ancient world and are often cited by Pliny as sources of therapeutic folk-lore and of the less familiar names of plants and drugs. He treats them with contempt for the most part, but nevertheless quotes them at great length and says the philosopher Pythagoras, first in his view to compose a book on the properties of plants, and his colleague Democritus, 'visited the Magi of Persia, Arabia, Ethiopia, and Egypt, and so amazed were the ancients at these books that they positively asserted quite unbelievable statements.'"

The Magi were the pioneers of magnetism, science and astrology, and we get the modern words "magic" and "magician" from their name. They predicted the coming of Christ, and the "three Magi followed the star to Bethlehem." It has been suggested by many diverse authors that the star the ancient Magi followed was the same star the Ancient Egyptians and Africans said their holy herb came from—the brightest star in the night sky, the sun behind the sun, *Sirius*.

The Magi brought incense, myrrh, and gold as gifts for the new born king of the Jews. It is interesting to note that up until recent times in Latvia and the Ukraine a dish made from hemp was served for "Three Kings Day."[28] The Ukrainian tradition of cannabis ingestion on a holy day which pays respect to the Magi is of even greater interest considering that hemp was used as a means for young maidens to divine their future husbands in the traditions of both cultures.

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[27] Allegro failed to acknowledge the use of cannabis in the ancient word, basing this on his own prejudices, stating that "it is hard to believe that the 'pot' smokers of today, the weary dotards who wander listlessly round our cities and universities, are the spiritual successors of those drug-crazed enthusiasts who, regardless of their safety, stormed castles and stole as assassins into the strongholds of their enemies." (Assassins here referring to the hashish consuming followers of Hassan I Sabbah.)

[28] Sula Benet, *Early Diffusions and Folk Uses of Hemp.*

It has been speculated that the ancient Magi thought Christ was the reincarnation of their dead prophet, Zoroaster, whom they thought would come forth at the end of time to reward the righteous and punish the wicked. In the Zoroastrian faith even the wicked eventually become purified by traversing a river of fire. (Zoroastrian tradition, like the Egyptian tradition, had a strong influence on the Gnostic, the Moslem Sufi and Ismaili, as well as the later European Alchemical and Occult traditions.) Zoroaster was known and respected in Greece at the time of Plato and the influence of his teachings can still be found in many modern schools of thought.

In a much later tale from Mary Boyce's ZOROASTRIANS, nineteenth century traveler Berham Schroff came across a sect of what appeared on the surface to be a group of traveling Muslims, but turned out to be initiates who claimed ancient Magi knowledge. The group was still practicing Magi rites. The account gave the example of the ancient "Kusti ritual," in which a sacred cord is tied around the aspirant's waist, to remind him of his faith. In ZOROASTRIANS, Berham Schroff claimed members of this sect had managed to save many of the books previously thought destroyed. They had hidden them in a cave in the Persian mountains. Unfortunately we have been unable to furnish any other data concerning this story, but it is worth mentioning here for many have tied the Moslem use of cannabis to an earlier Zoroastrian influence.

In the later Zoroastrian cosmology, (in what some have pointed to as a reconciliation of the older Mazdean religion with the newer Zoroastrian ideology), a prominent god from the older pantheon, Mithra is raised once again to prominence as the chief of the Yazatas, Worshipful Ones, who guided the force of nature. Mithra was a personification of Light and Truth. After the time of Zoroaster the *Mihr Yast* "justifies the elevation of Mithra to the eminence that was his before Zarathustra's reform." writes Mircea Eliade. "When, at the end of the hymn, the two gods are united, the author uses the formula Mithra-Ahura (Yt. 10. 145), a replica of the well-known Vedic binomial Mitra-Varuna."[29] In *Mihr Yast* the god Ahura Mazda exhalts Mithra above all other gods, declaring, "When I created Mithra of the broad pastures, I made him as worthy of veneration as myself." He consecrates *haoma* as the priest of Mithra, and all further *haoma* sacrifices are to be done in his honor.

Persia played a particularly important role in the religion of Islam, helping it to develop from an Arabian into an international religion; the growth of the mystical movement of the Sufis, and the saviour concept may owe something to Persian influence. Perhaps Persia's greatest influence has been on the development of Judaeo-Christian belief. It is widely accepted by Biblical scholars that the later Jewish concepts of the devil, hell, an afterlife, the resurrection, the end of the world, and the saviour imagery were all colored by Zoroastrianism; beliefs which, of course, have affected the very foundation of Christianity. Theologically as well as geographically, Iran, the bridge between East and West, has contributed immensely to the field of religion.[30]

The influence of the Magi cosmology in the West is probably most apparent in the worship of Mithras which spread throughout the Roman empire as far as England. (See chapter 10, *Old Europe*)

A Ukrainian cannabis tradition reported by Sula Benet is the legend of a dragon who oppressed the people, demanded tribute, and was slain by a man wearing a hempen shirt. In a similar manner the stalks of the Zoroastrian haoma plant were woven together and worn around the neck as an amulet of protection. The parallels between the traditions in the two cultures, which were vastly separated by both time and space, can most likely be accounted for by a group Mircea Eliade refers to as the "Iranians of the North," the ancient Scythians.

In A HISTORY OF RELIGIOUS IDEAS, VOL. I, Eliade states: "it is important to note the shamanic character of one rite: the

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[29] Eliade, Vol. 1., p. 324.

[30] WORLD RELIGIONS: FROM ANCIENT HISTORY TO THE PRESENT, Geoffrey Parrinder, Ed.

Scythians threw hemp seeds on red-hot stones and, adds Herodotus, who had not understood that a religious act was involved, the smoke made them 'so happy they howled in joy.' In all probability, we have here an ecstatic experience, parallels to which can be found in the Zoroastrian tradition."

Scythians

The name Scythians was given by ancient Greek writers to a number of nomadic tribes dwelling in the steppes to the north and east of the Black and Caspian Seas. They came from central Asia to southern Russia during the 8th–7th centuries BCE, where they built an empire which survived until the second century CE. The name is used either for the Scythians proper, or Scolots, who lived due north of the Black Sea; or all the nomadic tribes who lived from east of the area now called Hungary through the mountains of modern Kazakhstan.

Known to the Persians as Sakas, they ruled western Persian lands for 28 years until they were driven back to the north by the Medes about 590 BCE (40 years before Cyrus gained control of Media.). Although the Scythians thereby lost control over most of Anatolia, their lands still covered most of southern Russia. Some intermingled with kinsmen between the Caspian and Aral seas, where they became known three centuries later as Parthians. The kingdom of the Royal Scyths to the north of Persia "developed into a community that was to enjoy considerable economic power until about the 1st century BC. Its political importance was established when it was able to resist Darius on his invasion of Scythian territory about 513 BC."[1]

Many investigators have attributed the spread of cannabis knowledge to the Scythians, the "Iranians of the North," and commented on the connections between them and the Iranian Magi.

Until the twentieth century most of the information concerning the Scythians came from the writings of the Greek historian Herodotus. His description (written about 450 BCE) of a Scythian funerary ceremony is one of the most well known accounts of cannabis use in the ancient world. In commemoration of the first anniversary of the death of a Scythian chief, fifty of his former body guards and their horses were sacrificed and their bodies were left to guard the tomb of their buried leader. Herodotus recorded the purification ritual that followed:

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[1] ENCYCLOPEDIA BRITTANICA, p. 439.

> ...After a burial, those involved have to purify themselves, which they do in this way. First they soap and wash their heads, then to cleanse their bodies they make a little tent, fixing three sticks in the ground, tied together and tightly covered with felt. Inside a dish is placed, with red-hot stones and some hemp seeds.
>
> There is in that country *kannabis* growing, both wild and cultivated. Fuller and taller than flax, the Thracians use it to make garments very like linen. Unless one were a Master of Hemp, one could not tell which it was—those who have never seen hemp would think it was linen.
>
> The Scythians take *kannabis* seed, creep in under the felts, and throw it on the red-hot stones. It smolders and sends forth such billows of smoke that no Greek steambath could surpass it. The Scythians howl with pleasure at these baths, which serve them instead of bathing, for they never wash their bodies with water.[2]

Herodotus' observation that Scythians entered small teepee-like structures covered with rugs where they inhaled the vapors produced by smoldering hemp seeds (and the resinous flower calyxes surrounding the seeds) was verified in 1929 by Russian archeologist, Professor S.I. Rudenko. At the site of a Scythian tomb in Pazyryk, western Altai, Rudenko made what at the time seemed a fantastic discovery. Ernest Abel writes:

> ...Digging into some ancient ruins near the Altai Mountains on the border between Siberia and Outer Mongolia, Rudenko found a trench about 160 feet square and about 20 feet deep. On the perimeter of the trench were the skeletons of a number of horses. Inside the trench was the embalmed body of a man and a bronze cauldron filled with burnt marihuana seeds! Clearing the site

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[2] Dr. Michael Aldrich, *Cannabis and Its Derivatives,* HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS, p. 119.

> further, Rudenko also found some shirts woven from hemp fiber and some metal censors designed for inhaling smoke which did not appear to be connected with any religious rite. To Rudenko, the evidence suggested that inhalation of smoldering marihuana seeds occurred not only in a religious context, but also as an everyday activity, one in which Scythian women participated alongside the men.[3]

The burnt seeds remaining for the archeologist to find were the remnants of the seeded buds that the ancient Scythians threw on the hot coals. The vegetable matter of the flowering tops would burn up producing psychoactive smoke inhaled by the ancient worshippers and the charred seeds were what was left behind.

Encyclopedia Brittanica states that all dead in the Altai tombs "wore their finest jewelry and clothes and the best of their arms and accouterments, and they also took with them the objects considered necessary for their future life, only the best of their possessions being chosen for the tomb."

> In addition, each burial throughout the entire area contained a cast bronze caldron of the distinctive Scythian shape. These caldrons vary in size from quite small examples to others weighing as much as 75 pounds; an overwhelming majority have a solid base, shaped like a truncated cone, around which fire was heaped. The upper section is a semispherical bowl provided not with a loop handle but with handles (shaped like animals) fixed to the rim opposite each other. The finest caldron, found at Chertomlyk in the Dnepr (Dnieper) district, has six handles. At Pazyryk, small caldrons filled with stones and hemp seeds were found standing beneath leather or felt tentlets with three or six supports.
>
> —ENCYCLOPEDIA BRITTANICA

The tombs at Pazyryk are unique archaeological discoveries because water seeping through stones mounded on top of the graves encased the artifacts in a year-round block of ice, thus preserving fabric and seeds which would have otherwise been consumed by

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[3] Abel, MARIJUANA: THE FIRST TWELVE THOUSAND YEARS, p. 24.

Left: Bronze cauldron (height 100 cm.), 4th century BCE, from Chertomlyk.
Right: Cauldron and censer from burial mound in Pazyryk, 300 BCE.

small animals or microorganisms. According to the Encyclopedia Brittanica, Herodotus' account of Scythians inhaling fumes of hempseeds thrown onto hot stones "was well-nigh incomprehensible until archaeologists discovered that a smoking outfit of this sort had been provided for each person buried at Pazyryk, making it clear that hemp fumes were inhaled for pleasure."

Dr. Michael Aldrich wrote of the hemp smoking apparatus described by Herodotus: "Both men and women smoked, for two sets of implements were found next to an ornately tattooed male corpse and a mummified female body. Near the tent poles were a copper cauldron, censer and leather medicine bag containing hempseeds quick frozen since about the fourth century BC. When the seeds were sent to Soviet botanists for identification, they were found to be of the *Cannabis ruderalis* type."[4] The short, spindly *Ruderalis* (meaning "roadside") was probably used by the traveling Scythians when they ran out of the potent *Cannabis indica* that grows in the northern Hindu Kush. *Cannabis sativa* was most likely the *kannabis* growing near Thrace described by Herodotus as "fuller and taller than flax," a plant that reaches only about three feet in height.

The Scythians shared an extensive eastern territorial border with the Chinese as far south as modern Kazakhstan. Currently the world's largest wild stand of *Cannabis indica,* over 200,000 hectares, grows in portions of Kazakhstan. Stories are told in Djambyl about the bee keeper who set hives down by the river where the *Cannabis indica* grows eight feet tall in thickets forty feet wide. Those bees make an emerald green golden honey in the fall. Once some Russian youths from the northern cities sent to labor as farm harvest workers under the old USSR system worked with the bee keeper. He gave the young men a sample of his green-gold ganja nectar when they were done working. One of the youths later when reminiscing about experiencing that divine intoxication proclaimed, "We all felt like atomic-man!"[5]

The Scythians must have incensed copious amounts of cannabis. Though "Scythians apparently did not use hemp for manufactures such as weaving and rope-making," wrote Sula Benet, "despite the plentiful quantity of wild hemp, the Scythians cultivated the plant in order to increase the amount available for their use. Apparently their need for it was great indeed."[6]

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[4] Dr. Michael Aldrich, *Cannabis and Its Derivatives,* HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS, p. 119-20.

[5] Story related to Ron Tisbert during his stay in Kazakhstan where he was working with local government and private industry to set up an infrastructure to harvest 17,000 hectares of low-grade *Cannabis indica* and process it into fiber composites for building materials.

[6] Sula Bent, *Early Diffusion and Folk Uses of Hemp*, p. 42.

Herodotus reported hearing of another tribe of nomads, which he does not identify, who used cannabis for recreational purposes. He wrote that when these people "have parties and sit around a fire, they throw some of it into the flames. As it burns, it smokes like incense, and the smell of it makes them drunk, just as wine does us. As more fruit is thrown on, they get more and more intoxicated until finally they jump up and start dancing and singing."[7]

> The excavations begun in 1929 at Pazyryk in the Altai by M.P. Gryaznov and resumed in 1947 by S.I. Rudenko proved that the culture, art, and way of life of the tribesman who continued to live in western Siberia and the Altai, when the bulk of the Scythians marched into Iran and southern Russia remained closely akin to that of the migrants, the entire community being of Iranian origin and sharing a common language. Herodotus attempted to distinguish between the various tribes that settled in what later became Russia....These western Scythians seem to have maintained contact with those who had remained in Central Asia.
>
> —ENCYCLOPEDIA BRITTANICA

William Emboden states that "non-oriental Scythian shamanistic practices with *Cannabis* were introduced by the Thracian Getae:"

> The historically documented use of Cannabis in the funeral customs of the ancient Scythians...appears to have originated with their defeat and brief domination by the Thracian Getae in the early sixth century B.C. The Getae were a well-organized society of horsemen and hunters, with a body of laws and a belief in the soul and a hereafter comparable to the Christian heaven or Germanic Valhalla. Their shamans, known as Kapnobatai, used hemp smoke to induce visions and oracular trances.
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> ...We can be reasonably certain that among the Scythians, as among other Turko-Tartar peoples, shamanic ecstasy played an important role in curing as well as funeral rites. It was one of the shaman's duties to act as psychopomp for the soul of the deceased, escorting it on its difficult journey to the netherworld. This the shaman was able to do by transporting himself into a

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[7] From Abel, p. 24.

> state of mystical ecstasy, in which his soul left his body to serve as spiritual guide.[8] Then, as now, psychotropic plant preparations played an important role....
>
> Shamans or shaman-priests also used the ecstatic state for spiritual instruction. Zarathustra, the founder of Persian religious thought in the sixth century B.C., considered himself a shaman, or as he himself termed it, a psychopomp.
>
> —William Emboden Jr., *Ritual Use of Cannabis Sativa L.*

Anthropologist Sula Benet states that both the Scythian word *cannabis* and its form of use by the peoples of the Near East existed at least one millennium before Herodotus encountered them in the fifth century BCE.[9] "So mobile were the Scythians that there is a good probability that as they spilled across much of Europe and Asia, they were the ones to introduce the natives to the ritual use of the plant."[10]

The custom of throwing a handful of seeds onto a fire as an offering to the dead survived two and a half thousand years in parts of Eastern Europe, where the ritual is still performed during the harvesting of hemp.[11] "Hemp never lost its connection with the dead." wrote Benet in 1975, "Even today in Poland and Lithuania , and in former times also in Russia, on Christmas Eve when it is believed that the dead visit their families, a soup made of hemp seeds, called *semieniatka*, is served for the dead souls to savor.

The Scythian empire ruled northern India (Kashmir) from 400 BCE–400 CE. Hindu historians call this the "Barbarian" period, referring to "invaders from Central Asia and Persia known as the

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[8] Emboden notes: "The Swiss classical scholar K. Meuli (1935) suggests that the 'howling' reported by Herodotus was nothing else but the characteristic shouting by shamans in their trances and that the entire purification rite must have been a form of shamanism, related to the shaman's role as psychopomp, the guide of the soul to the beyond." (p. 225).

[9] Sula Bent, *Early Diffusion and Folk Uses of Hemp*, p. 40.

[10] *Idbid*, p. 42.

[11] *Idbid*, p. 42–3.

Saka (Scythian), the Pahlave (Parthian) and the Yueh-chi (Kushan)."[12] However, most of the invaders converted to Buddhism and helped "spread Buddhist influence outside of India."[13] From 78–103 CE Kashmir was the center of "the enormous Indo-Scythian empire" ruled by King Kanishka I of the Kushan dynasty, who "attempted to unite the motley mixture of races in his country through a policy of toleration and generosity."[14] Dismayed that Buddha's teaching had fragmented into so many sects, he summoned the Council of Haran (presently Harwan in Kashmir) in an attempt to restore unity to the religious community. Kanishka was also a convert to Buddhism, and "he turned the administration of his kingdom over to the community of Buddhist monks, whose spiritual leader was the great Nagarjuna, the most influential philosopher of Mahayana Buddhism."[15]

> In the first century BCE Stabo comments "we regard the Scythians as the most just of men and the least prone to mischief, as also far more frugal and independent of others than we are.
>
> —Stuart Piggot, THE DRUIDS

And, according to Piggot, as early as the fourth century BCE Ephorus says the Scythians "feed on mare's milk and excel all men in justice."

In 1994 *High Times* magazine reported an additional discovery of Scythian cannabis use:

> The newest find is from the remote Altai mountains of Siberia—specifically, from the archeological dig at Ukok, near where the borders of Russia, China, Mongolia and Kazakhstan meet. Russian scientists found the 2,000-year-old mummified remains of a Scythian queen elegantly laid out in white silk alongside horse harnesses, a mirror, dishes—and a small ceremonial container of cannabis. The July 13 *New York Times* report

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[12] DANCING WITH SIVA, p. 618.

[13] *Idbid.*

[14] Kersten, p. 224.

[15] Kersten, p. 225.

> on the find says archeologists believe Scythian pot "was smoked for pleasure and used in pagan rituals."
>
> ...The same Russian scientists who mummified Lenin's corpse are now putting their skills to preserving the intricately-tattooed body of the ancient queen for future study.
>
> —Bill Weinberg, *Cannabis Found with Scythian Queen*[16]

A year earlier *High Times* reported the discovery by Israeli scientists of cannabis ashes found with the body of a fourth-century Hebrew woman believed to have died in childbirth—indicating that marijuana was used to ease labor pains.[17]

Sula Benet commented on the often overlooked connections between the Scythians and the ancient Israelites:

> Since the history of cannabis has been tied to the history of the Scythians, it is of interest to establish their appearance in the Near East. Again, the Old Testament provides information testifying to their greater antiquity than has been previously assumed. The Scythians participated in both trade and wars alongside the ancient Semites for at least one millennium before Herodotus encountered them in the fifth century BC. The reason for confusion and the relative obscurity of the role played by the Scythians in world history is explained by the fact that they were known to the Greeks as Scythians but to the Semites as Ashkenaz. Identification of the Scythian-Ashkenaz as a single people is convincingly made by Ellis H. Minns (1965) in his definitive work on Scythians and Greeks. The earliest reference to the Ashkenaz people appears in the Bible in Genesis 10:3, where Ashkenaz, their progenitor, is named the son of Gomer, the great-grandson of Noah. The Ashkenaz of the Bible were both war-like and extremely mobile. In Jeremiah 51:27, we read that the kingdoms of Ararat (known later as Armenia), Minni (Media), and Ashkenaz attacked Babylonia. In 612 B.C. Babylonians with the aid of the Medians (Medes) and Scythians, coming from the Caucuses, dealt a deadly blow to Assyria.

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[16] *High Times*, November, 1994.

[17] *High Times*, September, 1993.

Referring to the threat of war, Herodotus reports that Scythians attempted to invade Egypt by way of Palestine.

There is evidence of the presence of the Scythians in Palestine. The city known as Beizan in modern times was originally called Bethshan and later renamed Scythopolois by the Greeks during the Hellenistic period, since many Scythians settled there during the great invasion of Palestine in the seventh century BC.[18]

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[18] *Early Diffusion and Folk Uses of Hemp*, p. 41.

Ancient Hebrews

> Like the ancient Greeks, the Old Testament Israelites were surrounded by marijuana-using peoples. A British physician, Dr. C. Creighton, concluded in 1903 that several references to marijuana can be found in the Old Testament. Examples are the "honeycomb" referred to in the Song of Solomon, 5:1, and the "honeywood" in I Samuel 14: 25-45.[1]
>
> —*Consumer Reports,* LICIT AND ILLICIT DRUGS

Observations of Scythian burial rituals recorded by the fifth century BCE Greek historian Herodotus are generally considered to be the Western world's earliest account of the ritual use of cannabis. However, the Hebrew text of the Old Testament contains numerous references to cannabis, "both as incense, which was an integral part of religious celebration, and as an intoxicant."[2] Cannabis was burned as incense called *qunubu* in the temples of Assyria and *kannab* in Babylonia at least as early as 900 BCE, "because its aroma was pleasing to the Gods."[3]

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[1] Others have shown the word presently mistranslated as "calamus" in the *Song of Solomon* was in fact cannabis. Although we failed in our efforts to obtain a copy of Dr. Creighton's rare volume, we did find another reference to it in Dr. Lester Grinspoon's MARIHUANA RECONSIDERED. Grinspoon states: Dr. Creighton "argues that cannabis, although never mentioned directly, is implicitly referred to in a number of passages of the Old Testament. This hypothesis was suggested to him by the guess that the "grass" which Nebuchadnezzar ate was in fact hashish or at least some form of cannabis, and because the Arabian word for grass was the same as the word for cannabis: hashish. Creighton suggests that Saul's madness, Jonathan's and Samson's strength, and especially the first chapter of Ezekiel, which appears to be a description of a psychedelic experience—are all to be explained by the use of cannabis."

Gerard De Nerval, a member of Paris's famous Le Club de Hashishins, also wrote of a reference to cannabis in the Bible. JOURNEY TO THE ORIENT, which De Nerval wrote in 1844, contains an account of a story, he says was related to him by a Druze Sheik. In this Tale of Caliph Hakim, (see chapter 14, *Philosopher's Stone*) the great Ebn-Sina (Avicenna), a famed Arab alchemist was overheard saying: "The word *hachichot* appears in the Song of Songs, and the inebriating properties of this mixture...." Unfortunately Caliph Hakim, (who's teachings provide the basis of the Druze faith) was unable to hear the rest of the famed alchemist's words, but De Nerval's account is worth mentioning as it is the first written reference openly relating cannabis to the Bible.

King Solomon, who reigned from 960–925 BCE, made 20,000 gold censors for the temple of Jerusalem and 50,000 others in which to carry burning incense.[4] Solomon's temple was modeled after the much larger ziggurat at Babylon. The temple and the vestiges that filled it were designed and constructed by artisans from the Phoenician city of Tyre. In addition to the Tyrian sun god Melek or Heracles-Melkart (biblical Molech),[5] Solomon burnt incense to Ash'-toreth (Astarte) and Che-mosh in the temple at Jerusalem, and his wives "burnt incense and sacrificed to their gods" (1 Kings 11:5–8)—the gods common to the people of the Near East. (See chapter 17, *Civilization of the Great Mother.*)

Solomon ordered hemp cords among other building materials from his friend, King Hiram of Tyre,[6] Together, these two kings sent merchant navies to India.[7] Among the riches they brought back were "gold, and silver, ivory, and apes and peacocks." (I Kings 10:22) Indeed, "the word used in the Hebrew Bible for peacock is *tukki*, and because the Israelites naturally had no name for these fine birds until they were first imported into Judea by King Solomon, there is no doubt that *tukki* is simply the old Tamil word *tokei*, the name of the peacock...Also, the ape or monkey in Hebrew is *koph*, the Indian word for which is *kapi*."[8] Tamil, a member of the Dravidian family of languages, is one of the two languages (the other is Sanskrit) from which the various languages of India share common ancestry.[9]

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[2] Sula Benet, *Early Diffusion and Folk Uses of Hemp*, from CANNABIS AND CULTURE (1975) at p. 40, citing Sula Benet (Benatowa), 1936, Le chanvre dans les croyances et les coutumes populaires. *Comtes Rendus de Séances de la Société des Sciences et des Lettres de Varsovie* XXVII.

[3] *Idbid*, p. 40, quoting Meissner, B., 1925, BABYLONIEN UND ASSYRIAN. II:84. Heidelberg: von W. Foy; Schultes and Hofmann at page 95.

[4] INTERNATIONAL LIBRARY REFERENCE (1902) at p. 609, citing the writings of Josephus.

[5] Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, p. 946.

[6] Sula Benet, *Early Diffusion and Folk Uses of Hemp*, p. 42, citing Salzverger, G., *Salomons Tempelbau und Thron* [The Building of Solomon's temple and throne], Berlin: Mayer and Muller.

[7] Holger Kersten, JESUS LIVED IN INDIA, p. 49; Satguru Sivaya Subramuniyaswami states that in 950 BCE., "Jewish people first arrive in India in King Solomon's merchant fleet. Later Jewish colonies find a tolerant home in India." (p. 616); Will Durant also suggests Solomon's precious metals, apes and peacocks came from India in THE STORY OF CIVILIZATION: OUR ORIENTAL HERITAGE, p. 479.

Religious historian Holger Kersten states that "well over 300 of the names of geographical features, of towns, regions and estates, and of tribes, clans, families and individuals in the Old Testament can be matched with linguistically related or phonetically similar names in Kashmir [northernmost area of India, part of present day Jammu and Kashmir, an area that figures prominently in the history of Shiva worship[10]] and its environs."[11]

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[8] Dr. Mateer, *The Land of Charity*, a natural history of southern India quoted by Holger Kersten in JESUS LIVED IN INDIA, p. 49.

[9] DANCING WITH SIVA, p. 609.

[10] *Idbid*, p. 748.

[11] JESUS LIVED IN INDIA, p. 57. Kersten lists a few examples:

Name in Kashmir	Name in the Bible	Bible Reference
Amal	*Amal*	*1 Chronicles 7:35*
Asheria	*Asher*	*Genesis 30:13*
Attai	*Attai*	*1 Chronicles 12:11*
Bal	*Baal*	*1 Chronicles 5:5*
Bala	*Balah*	*Joshua 19:3*
Gabba	*Gaba*	*1 Chronicles 5:6*
Gabba	*Gaba*	*Joshua 18:24*
Gaddi	*Gaddi*	*Numbers 13:11*
Gani	*Guni*	*1 Chronicles 7:13*
Gomer	*Gomer*	*Genesis 10:2*

and so on [Kersten comments]

Place in Kasmir (Province)	Biblical Name	Bible Reference
Agurn (Kulgam)	*Agur*	*Proverbs 30:1*
Ajas (Srinagar)	*Ajah*	*Genesis 36:24*
Amariah (Srinagar)	*Amariah*	*1 Chronicles 23:19*
Amonu (Anantnag)	*Amon!*	*Kings 22:26*
Aror (Awantipur)	*Aroer*	*Joshua 12:2*

(continued next page)

According to Kersten, "King Solomon and his friend King Hiram (he of Masonic connotations) brought something else home with them from India: their 'magic' and their 'wisdom.'"[12] The *Indian Hemp Drugs Commission* reported at the turn of the century that charas (hashish) coming through Kashmir "forms the principal import from Yarkand" [now called Soche, located in western province of China just north of Kashmir and Tibet], The commissioners warned that "prohibition of *charas* would paralyze, if not extinguish, the trade with this country."[13]

Sula Benet compared the words meaning hemp in the Indo-European, Finnish, Turkish and Tartar, and Semitic language groups. She wrote (under the name Sara Benetowa at the Institute of Anthropological Sciences in Warsaw) in 1936:

> ...The astonishing resemblance between the Semitic "kanbos" and the Scythian "cannabis" leads me to suppose that the Scythian word was of Semitic origin. These etymological discussions run parallel to arguments drawn from history. The Iranian Scythians were probably related to the Medes, who were neighbors of the Semites and could easily have assimilated the word for hemp. The Semites could also have spread the word during their migrations through Asia Minor.
>
> Taking into account the matriarchal element of Semitic culture, one is led to believe that Asia Minor was the original point of

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Balpura (Awantipur)	*Baal-peor*	*Numbers 25:3*
Behatpoor (Handwara)	*Beth-peor*	*Deuteronomy 34:6*
Birsu (Awantipur)	*Birsha*	*Genesis 14:2*
Harwan (Srinagar)	*Haran*	*2 Knings 19:12*

and so on [Kersten comments].

Kersten presents a wealth of convincing evidence linking Judaeo-Christianity with the East, including ancient Israelite ties with Kashmir.

[12] Jesus Lived in India, p. 49.

[13] Excerpts from the Indian Hemp Drugs Commission Report , compiled by Tod. H. Mikuriya, MD., p. 21.

> expansion for both the society based on the matriarchal circle and the mass use of hashish.[14]

Benet found the root word *kan*, which has a double meaning of *hemp* and *cane*, is common to almost all the languages of antiquity. Hemp is *cana* in Sanskrit; in Slav it is *konopla*; in Semitic, for example Assryo-Babylonia it is *kannab*; and in Greek it is *cannabis*. It is *qunubu* in Assyrian, *kenab* in Persian, *kanbun* in Chaldean, and *kannab* in Arabic. Benet (Benatowa) published her findings in an article, "Tracing One Word Through Different Languages" in 1936. In 1975 Sula Benet wrote in *Early Diffusion and Folk Uses of Hemp*:

> Both in the original Hebrew text of the Old Testament and in the Aramaic translation, the word *kaneh* or *keneh* is used either alone or linked to the adjective *bosm* in Hebrew and *busma* in Aramaic, meaning aromatic....In Exodus 30:23, God directed Moses to make a holy oil composed of "myrrh, sweet cinnamon, *kaneh bosm* and kassia." In many ancient languages, including Hebrew, the root *kan* has a double meaning—both hemp and reed. In many translations of the Bible's original Hebrew, we find *kaneh bosm* variously and erroneously translated as "calamus"* and "aromatic reed," a vague term. The error occurred in the oldest Greek translation of the Hebrew Bible, Septuagint, in the third century B.C., where the terms *kaneh*, *kaneh bosm* were incorrectly translated as "calamus." And in the many translations that followed, including Martin Luther's, the same error was repeated.
>
> *Calamus, (Calamus aromaticus) is a fragrant marsh plant.
>
> Another piece of evidence regarding the use of the word *kaneh* in the sense of hemp rather than reed among the Hebrews is the religious requirement that the dead be buried in *kaneh* shirts. Centuries later, linen was substituted for hemp (Klein 1908).
>
> In the course of time, the two words *kaneh* and *bosm* were fused into one, *kanabos* or *kannabus*, known to us from Mishna, the body of traditional Hebrew law. The word bears an unmistakable similarity to the Scythian "cannabis." Is it too far-fetched

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[14] *Tracing One Word Through Different Languages*, reprinted in THE BOOK OF GRASS.

> to assume that the Semitic word *kanbosm* and the Scythian word *cannabis* mean the same thing?[15]

Ernest Abel believed Benet's linguistic arguments to be far-fetched, stating, "the word *kaneh* or *qeneh* is a very vague term that has disconcerted more than a few distinguish scholars. A reference to *qeneh* in Isaiah 43:24 refers not to a 'sweet-smelling' but a 'sweet-tasting' plant. Few people would ever say that marihuana leaves taste sweet. Because of this reference to a sweet-tasting plant, some biblical scholars and botanists believe that the *qeneh* is probably sugarcane."[16] However, Abel ignores Benet's notation that: "In Isaiah 43:24 *kaneh* is translated as 'sweet cane,' *although the word sweet appears nowhere in the original*."[17]

Why did the Greek translators read *kaneh* as "sweet cane" in Isaiah, yet interpret the same word as "calamus" in Ezekiel 27:19 and Song of Songs 4:14, then *kaneh bosm* in Exodus 30:23 as "sweet calamus"? A reading of these Bible verses in their proper context provides the answers, and confirms Sula Benet's linguistic argument that *kaneh bosm* is cannabis.

Calamus (derived from the Greek *kalamos,* meaning reed or stalk), commonly called Sweet Flag, is a marsh plant that grows abundantly throughout the northern hemisphere. Its aromatic root has some medicinal and psychoactive properties, but a plant common to the edges of ponds, swamps and riverbanks nearby the ancient cities would not have been included in the caravan commerce of the day; nor would the common marsh root have much monetary value. Therefore, interpreting *kaneh* as calamus in Isaiah 43:24 would have rendered God's complaint of neglect ridiculous: "Thou hast bought me no *common marsh root* with money." So the Greek translators inserted the word sweet, assuming that in this instance *kaneh* must mean sugar cane imported from India. Likewise, in Jeremiah 6:20 *kaneh* is the product of a "far country" and so it was also interpreted as sweet cane in that verse:

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[15] Sula Benet, *Early Diffusion and Folk Uses of Hemp*, from CANNABIS AND CULTURE (1975) at p. 40–41, citing Klein, Siegfried, 1908, *Tod und Begrabnis in Palistina*, Berlin: H. Itzkowski.

[16] Abel, p. 26-7. On the other hand, Abel states that cannabis definitely appears in the Talmud, adding: "Jews of Talmudic times were particularly concerned about certain precepts which prohibited the mingling of heterogeneous substances, and on at least one occasion the sages argued over whether hemp seeds could be sown in a vineyard. The majority opinion was that such intermingling was permissible, indicating that they recognized a certain similarity between cannabis and the grape. This similarity could not have been due to the appearance of the two plants and must have centered around the intoxication produced by each."

[17] Sula Benet, *Early Diffusion and Folk Uses of Hemp*, footnote 2, p. 41 (second emphasis added).

> To what purpose cometh there to me incense form Shé-ba, and the *kaneh* from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

On the other hand, where the word *bosm* (aromatic, or sweet smelling) is combined with *kaneh* in the original Hebrew text of Exodus 30:23, sugarcane could not possibly work since no one would add sugar to an ointment. So the Greek scholars interpreted *kaneh bosm* as "calamus" in that verse, for while sugar would turn any ointment into a sticky mess susceptible to microbial contamination, God may have commanded Moses to add a common root to his most holy anointing oil. However this seems unlikely, considering the exotic quality of the other spices in the recipe recorded in Exodus 30:23–27:

> Take thou unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of *kaneh bosm* two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive and hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense.

First, the calamus root can hardly be called a "principal spice," while the remaining ingredients are valuable imports. Myrrh, like frankincense, was a precious gum resin from Arabia. Cassia, also called Chinese cinnamon, was imported from China. (Cassia is also an ornamental tropical tree, *Cassia Fisula,* known in Hindu scripture as *konrai*, Golden Shower blossoms entwined in Shiva's matted hair, symbolizing his "cascading abundant grace."[18]) Kerala, India exported cinnamon to the Middle East beginning 1500 BCE.[19] The flowering tip of the long slender female hemp stalk, with its sweet spicy aroma, is a much more likely candidate than ordinary calamus as a component for God's holy anointing oil.

> The sacred character of hemp in biblical times is evident from Exodus 30:22-23, where Moses was instructed by God to anoint the meeting tent and all its furnishings with specially prepared oil, containing hemp. Anointing set sacred things apart from secular. The anointment of sacred objects was an ancient tradition in Israel: holy oil was not to be used for secular purposes....Above all, the anointing oil was used for the installation rites of all Hebrew kings and priests.
>
> —Sula Benet, *Early Diffusion and Folk Uses of Hemp*

Ezekiel's chapter 27 in the King James version of the Bible consists mostly of a long list of the riches of Tyre, the Phoenician royal city that King Nebuchadnezzar attacked for thirteen years "hoping to control its far-reaching trade."[20] (Hemp cords were also among the building materials King Solomon purchased for his temples and throne from his friend and contemporary, King Hiram of Tyre.[21]) The various merchant cities that enriched Tyre are listed along with their respective wares. Verses 18–24 state:

> Damascus was thy merchant in the multitude of all riches; in the wine of Hel'-bon, and white wool. Dan also and Já-van going to and fro occupied in thy fairs: bright iron, cassia, and [*kaneh,* mistranslated as] calamus, were in thy market. Dé-dan was the merchant in precious clothes for chariots. Arabia, and all the princes of Ké-dar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of She'ba and Rá-a-mah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious

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[18] DANCING WITH SIVA, p. 749.

[19] *Idbid,* p. 615.

[20] COLUMBIA HISTORY OF THE WORLD, at page 156.

[21] Sula Benet, *Early Diffusion and Folk Uses of Hemp*, p. 42, citing G. Salzberger, 1912, *Salomons Tempelbau und Thron* [The building of Solomon's temple and throne], Berlin: Mayer and Muller.

> stones, and gold. Há-ran,[22] and Can'-neh, and Eden, the merchants of Sheba, Asshur, and Chil'-mad, were thy merchants. These were thy merchants in all sorts of things....

Damascus, the capitol of Syria, was located at the western end of a trade route that was chiefly concerned with exotic products from India and China.[23] Dan lies about 30 miles to the southwest, just across the range of hills that mark the northern limit of the conquests of Moses and Joshua. Among the goods of the caravan trade between Babylonia, Egypt, Syria, and Asia Minor was incense for the "delection of gods and men."[24] The kings of Assyria made cannabis incense offerings to the patron deity of the city of Asshur, named after the chief god of Assyria, as well as to the other popular deities, Ishtar, Nebu and Sin, while Nebuchadnezzar burned cannabis incense to Marduk in Babylonia.[25]

Sheba, or Sabea, in southwest Arabia produced frankincense and myrrh. "In the ancient world these substances were as precious as gold and could be compared in importance to oil in the economy of the Middle East today." states COLUMBIA HISTORY OF THE WORLD. "A complex organization was developed for producing and distributing these commodities, which not only enriched the Arabs but also brought them into contact with the peoples living in the lands bordering the Mediterranean Sea and the Indian Ocean."[26]

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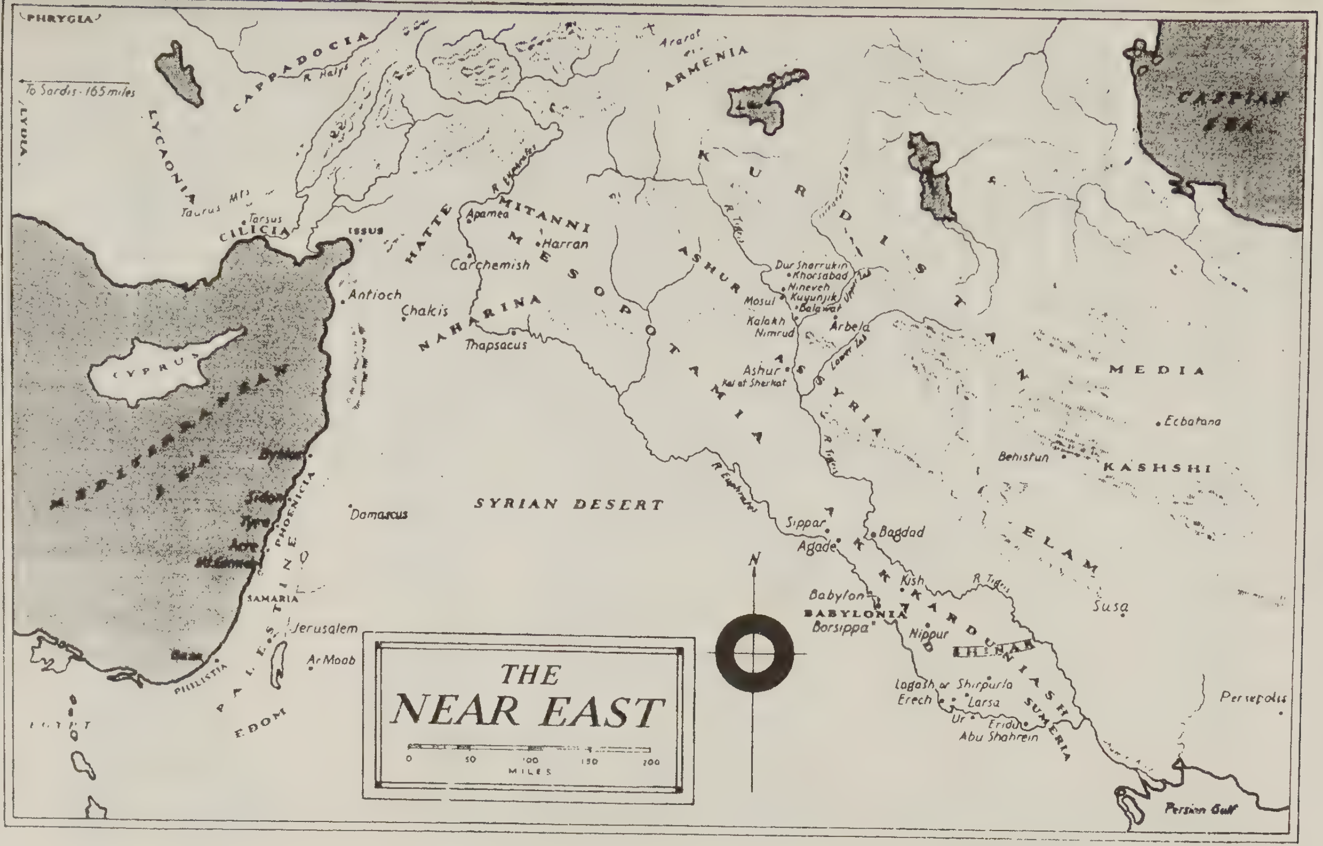
[22] See Haran (Harwan) entry in chart at footnote 11, this chapter. Perhaps Haran in Kashmir, latter known as Harwan, is the namesake of Abraham's station in the kingdom of Mitanni, where the Hurrians and the Hittites signed a treaty in 1400 BCE calling upon five Vedic gods as witnesses. (See chapter 17, *Civilization of the Great Mother.*)

[23] COLUMBIA HISTORY OF THE WORLD, at page 256.

[24] Historian M. Rostovtzeff CARAVAN CITIES, London: Oxford, 1932, as cited by Sula Benet in *Early Diffusion and Folk Uses of Hemp* at page 42; also, Schultes and Hofmann, PLANTS OF THE GODS.

[25] Schultes and Hofmann page 95; also, Sula Benet, *Early Diffusion and Folk Uses of Hemp*, p. 40, quoting Meissner, B., 1925, BABYLONIEN UND ASSYRIAN, II:84. Heidelberg: von W. Foy.

[26] COLUMBIA HISTORY OF THE WORLD, p. 255.


THE NEAR EAST

PHRYGIA
LYDIA
To Sardis-165 miles
CAPPADOCIA
R. Halys
LYCAONIA
Taurus Mts
Tarsus
CILICIA
ISSUS
ARMENIA
Ararat
KURDISTAN
CASPIAN SEA
HATTE
Apamea
R. Euphrates
MITANNI
Harran
Carchemish
MESOPOTAMIA
NAHARINA
Antioch
Chakis
Thapsacus
ASHUR
R. Tigris
Dur Sharrukin
Khorsabad
Nineveh
Kuyunjik
Mosul
Balawat
Kalakh
Nimrud
Arbela
Upper Zab
Lower Zab
Ashur
Kal'at Sherkat
SYRIA
MEDIA
Ecbatana
Behistun
KASHSHI
CYPRUS
Byblos
Sidon
Tyre
Acre
Mt. Carmel
PHOENICIA
SAMARIA
Jerusalem
Ar Moab
Gaza
PHILISTIA
PALESTINE
EDOM
EGYPT
Damascus
SYRIAN DESERT
Sippar
Agade
Bagdad
Kish
Babylon
BABYLONIA
Borsippa
Nippur
KARDUNIASH
SHINAR
ELAM
Susa
Lagash or Shirpurla
Erech
Larsa
Ur
Eridu
Abu Shahrein
SUMERIA
Persepolis
Persian Gulf
N
0
50
100
150
200
MILES

The Sabeans were eventually taken over by the neighboring Himyarites, who "lost their chief source of prosperity when part of the Indian trade was diverted to Egypt."[27] For the major portion of the wealth of Arabia was not their myrrh and frankincense, but the profit from trading the precious wares of India.

India's ancient products included iron, copper, silver, gold, spices, sugarcane, precious stones and ganja cane hemp; and it nearly possessed a monopoly on cotton, silk, and wool from the Tibetan goat[28] (though there is no evidence they cultivated hemp for any purpose other than its psychoactive properties). "The foreign trade of India is as old as her history; objects found in Sumeria and Egypt indicate a traffic between these countries and India as far back as 3000 B.C." stated Will Durant in 1935.[29] Since then excavations at the Mesopotamian sites of Kish and Susa have revealed Indian trade products from 4000 BCE. King Sargon of Akkad (History's first emperor, united Sumer and Akkad into Babylonia), circa 2300 BCE, traded with Indus valley cities, where seals dating as far back as 2700 BCE indicate the presence of Shiva worship.[30] Similar rectangular seals were found in Sumer, "which are identical in form, in the subjects and style of their engraving, and in the inscriptions which they bear."[31] Other commonalties between Sumer and the Indus valley cities include "similarities hardly less marked in terra-cotta figures, in the methods of building and construction and in ground plans."[32] In addition to the overland trade route through Arabia, Indian merchandise was shipped to Mesopotamia by sea and river on "ships with modest sails and hundreds of oars," then a short distance overland to Damascus and on to the Mediterranean.[33]

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[27] *Idbid.*

[28] INTERNATIONAL LIBRARY REFERENCE (1902), p. 1514.

[29] THE STORY OF CIVILIZATION at page 479, (citings omitted).

[30] DANCING WITH SIVA, p. 612–14. (See *Civilization of the Great Mother.*)

[31] Woolley, THE SUMERIANS, p. 8.

[32] *Idbid.*

The groupings in Ezekiel's list of the merchants of Tyre indicate India's gold, precious stones and cannabis resin (incense) traveled by the southern route with the Arabian caravans, while the bulkier ironware and cannabis stalks (Vedic *canna*, Hebrew *kaneh*) came up the Euphrates. The original Hebrew text of Ezekiel 27:19 states: "Vedon and Yavan traded with yarn for thy wares; massive iron, cassia and kaneh were among thy merchandise." The inclusion of a common marsh root in Ezekiel's long list of valuable merchandise is ludicrous: we are told that Tyre traded in precious stones, gold and "chief of all spices" imported through Arabia, and merchants bartered with those from Dan for cassia from China, ironware from India[34] *and a common local root!*

Etymologists at Hebrew University in Jerusalem confirmed in 1980 that the Hebrew word "kineboisin" in the Old Testament is in fact cannabis.[35] This announcement raised an initial panic, as Judeo-Christian communities quickly pointed out the holy ointment was merely to be applied externally. However, prior to the recipe for anointing oil in Exodus, the Lord lists the offerings required in preparation for building and appointing the ark of the covenant. His list includes "spices for anointing oil, and for sweet incense." (Exodus 25:6). An article published in the *International Journal of the Addictions* states:

> In the Judaic world, the vapors from burnt spices and aromatic gums were considered part of the pleasurable act of worship. In Proverbs (27:9) it is said that "Ointment and perfumes rejoice the heart." ...While the casual readers today may interpret such

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[33] THE STORY OF CIVILIZATION at page 400.

[34] Much of the gold used in the Persian Empire in the fifth century before Christ came from India. Silver, copper, lead, tin, zinc and iron were also mined—iron as early as 1500 BCE. Ancient India was well known for its manufactured wares. The word *manu*facture itself is derived from Sanskrit *manu* (hand).

[35] Dean Latimer, "The Crimes of the Ancient Mariners," *High Times*, May 1988. [Modern Hebrew-English dictionaries list the Hebrew word for 'hemp' as *ka̲nabos*.]

> practices as mere satisfaction of the desire for pleasant odors, this is almost certainly an error; in many or most cases, a psychoactive drug was being inhaled. In the islands of the Mediterranean 2,500 years ago and in Africa hundreds of years ago, for example, leaves and flowers of a particular plant were often thrown upon bonfires and the smoke inhaled; the plant was marijuana."[36]

Where the words *kaneh* and *kaneh bosm* appear in the Bible, they are usually associated with incense. After the craftsman made the incense altar of shittam wood overlaid with pure gold, according to the Lord's instructions, "he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary." (Exodus 37:29). The Lord also instructed Moses to "make an altar to burn incense upon," and place it "before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee."[37] The Lord continues:

> And Aaron shall burn incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.[38]

The Lord then cautions: "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon."[39] Frankincense also has a place in the ark of the testimony, but not upon the incense altar: the Lord told Moses, "Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense; each of these there shall be a like weight; And thou make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee…"[40]

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[36] Edward Preble and Gabriel V. Laurey, "Plastic Cement: The Ten Cent Hallucinogen," INTERNATIONAL JOURNAL OF THE ADDICTIONS, 2-Fall 1967: 271-272, as quoted in MARIJUANA THE BIBLE by the Ethiopian Zion Coptic Church.

[37] Exodus 30:1-6.

[38] Exodus 30:10–8

[39] Exodus 30:9.

Isaiah 43:23–24, in which the Greek translators inserted the word "sweet," states:

> …I have not caused thee to serve an offering, *nor wearied thee with incense.* Thou hast bought me no *kaneh* with money, neither hast thou filled me with the fat of thy sacrifices….[*Emphasis added.*]

Members of the Ethiopian Zion Coptic Church point to the ENCYCLOPEDIA BRITTANICA'S section on *Pharmacological Cults*, which states: "the ceremonial use of incense in contemporary ritual is most likely a relic of the time when the psychoactive properties of incense brought the ancient worshipper into touch with supernatural forces."[41] Indeed, India's ancient city of Mohenjo-Daro supplied cannabis incense to Babylon and Ur of the Chaldeans from at least as early as the third millennium BCE. (See chapter 17, *Civilization of the Great Mother.*)

Christian tradition maintains that three Magi (Zoroastrian priests) brought gifts of gold, myrrh and frankincense to the Christ child (St. Matthew 2:11).

> The article now universally known as frankincense is the resin called *thus,* a common, inodorous article, little better than common white rosin. The article once so highly valued, and which, with gold and myrrh, was deemed a gift to lay before the Savior, must have been some other drug more precious than pine or spruce rosin,
>
> —THE INTERNATIONAL LIBRARY OF REFERENCE, A COMPENDIUM OF UNIVERSAL KNOWLEDGE[42]

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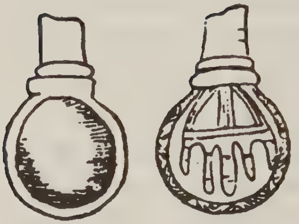
[40] Exodus 30:34–36.

[41] ENCYCLOPEDIA BRITTANICA, 5th edition, 1978, as quoted in MARIJUANA AND THE BIBLE.

[42] P. 1235.



Stone pipes from an illustration in *Biblical Archaeology* by C. Ernest Wright who wrote: "numerous bowls with hands carved on their backs (the bowls being the palm of the hand) have been found in Palestine and Syria dating between about 1000 and 600 B.C. A hollow tube opens into the bowl, which raises the question as to their purpose." Historian Cyrus Gordon states these stone pipes "were used ritually in the ancient Near East. Such pipes consist of a bowl and stem carved out of one stone. Some have animal heads on the bowl, and some have a hand (with all five fingers on the bowl....The heads indicate that the bowls were personified, while the hands not only suggest that the fragrant smoke was being offered, but also that the whole cultic object was called a "hand" (kaf "hand" is the name of such an object in Hebrew." (From *Before Columbus: Links Between the Old World and Ancient America* as quoted in *The Great American Hemp Industry* by Jack Frazier.)

William A. Emboden, Jr. wrote in *Ritual Use of Cannabis Sativa L.*:

> There is a classic Greek term, *cannabeizein,* which means to smoke *Cannabis. Cannabeizein* frequently took the form of inhaling vapors from an incense burner in which these resins were mixed with other resins, such as myrrh, balsam, frankincense, and perfumes; this is the manner of the shamanistic Ashera priestesses of the pre-Reformation temples in Jerusalem, who anointed their skin with the mixture, as well as burned it.

The people of the Near East burnt incense in temples, groves and "high places." They burned incense "in the cities of Judah, and in the streets of Jerusalem," as did their "fathers,...kings,...princes, and the people of the land" before them. (Jeremiah 44:21).

Egypt

Egypt has been referred to as the Mother of Civilization, a fitting title considering the homage its people paid to goddesses like Isis Nuit and Hathor. The Ancient Egyptians held a balanced view of both Divine Mother and Father Gods. Also "the Egyptians believed in the existence of One Great God, self-produced, self-existent, almighty and eternal, Who created the 'gods,' the heavens and the sun, moon and stars in them, and the earth and everything on it, including man and beast, bird, fish and reptile. They believed that He maintained in being everything which He had created, and that He was the support of the universe and the Lord of it all. Of this God they never attempted to make any figure, form, likeness, or similitude, for they thought that no man could depict or describe Him, and that all His attributes were quite beyond man's comprehension. On the rare occasions in which He is mentioned in their writings He is always called 'Neter....' The exact meaning of the word 'Neter' is unknown....[1]

"The two eldest of the great gods, Shu and Tefnut, were produced by God from His own Person, and with Him they formed the first Egyptian Trinity. Shu and Tefnut produced Keb and Nut, and they in turn produced Osiris and Isis, and Set and Nephthys, all of whom were born on the earth at the same time, each having a mortal body. Osiris was white and was the personification of good, Set was black (or red) and was the personification of evil. These two gods fought each other continually, and at length Set killed the mortal body of

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[1] "The word for God and 'god' is, from first to last, *neter,* the original meaning of which is unknown.... The Being whose ways are inscrutable, who rules the world with a definite plan (sekher)...can surely be no other than God.... No attempt was made in any text ot describe the form and likeness of this Being, who was regarded as invisible, and no artist or scuptor ever made an representation of Him." (OSIRIS AND THE EGYPTIAN RESURRECTION VOL. I, Pp. 350-351).

Osiris. Osiris begot by Isis a son called Horus, who avenged his father and slew Set. Osiris rose from the dead and became the king of heaven, the abode of righteous souls, and Set, who took the form of a black pig, became the lord of the region where the souls of the damned congregated.... No proof of any kind is forthcoming which shows that the Egyptians ever entirely forgot the existence of God, but they certainly seem to have believed that He had altogether ceased to interfere in human affairs, and was content to leave the destinies of men to the care of the 'gods' and spirits.... This information is derived from texts which are as old as the VIth dynasty, and thus we see that as early as 3500 BC the Egyptians believed that gods became incarnate in man."[2]

The essential nature of ancient Egyptian religious concepts developed out of archaic prehistoric African spiritual beliefs. "It seems to be a mistake to estimate the Egyptian Religion from the standpoint of the highly civilized Asiatic, eastern or western European, for it is an African product, and can only be rightly appreciated and understood when considered in connection with what we know of modern Africa. There exists, fortunately, a great mass of information about the religion of the Sudani peoples, and the facts collected in the works of serious travelers...are peculiarly valuable, because the writers set down what they saw and heard without bias and without prejudice. Travelers like Livingstone, Speke, Baker, and Junker recorded facts as they saw them, and having no special theories to support or problems to illustrate, their evidence is disinterested and their conclusions are honest."[3]

> According to Livingstone a 'sort of idol' (*i.e.*, an ancestral-spirit figure) is found in every village in this part (Ujiji), and is made of wood with the features, markings, and fashion of the hair of the inhabitants; some have little huts built for them others are in common houses. The Babemba call them 'Nkisi'

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[2] E.A. Wallis Budge, OSIRIS AND THE EGYPTIAN RESURRECTION, VOL. I, Pp. xxxiii-xxv.

[3] *Idbid*, p. 349.

> ('Saucan' of the Arabs), and they present pombe, flour, *bhang* [emphasis added], tobacco, and light a fire for them to smoke by. They represent the departed father or mother, and it is supposed that they are pleased with the offerings made to their representatives, but all deny that they pray to them.
>
> —E.A. Wallis Budge, OSIRIS AND THE EGYPTIAN RESURRECTION, VOL. I[4]

Dr. Livingstone observed African natives burning cannabis as part of an offering meant to be smoked and enjoyed by their ancestors' spirits. The tobacco was probably a comparatively recent addition to the traditional smoke offerings of marijuana leaves which predate history. "Among the Egyptians of all periods one of the most important ceremonies was the burning of incense. Each substance used in the composition of incense was supposed to possess magical properties, and the smell produced by burning them together was believed to be much liked by the gods.... A passage in the Pyramid Text of Pepi II shows that the soul of the dead man ascended into heaven by means of the incense which was burnt on his behalf. The passage reads:"

> The father of Pepi Nefer-ka-Ra is Shu.
> The mother of Pepi Nefer-ka-Ra is Tefnut.
> They draw up Pepi Nefer-ka-Ra to heaven, to heaven,
> On the flame of the incense.
> Pepi Nefer-ka-Ra is pure.
> Pepi Nefer-ka-Ra liveth.
> Pepi Nefer-ka-Ra maketh his seat , behold Osiris.[5]

A bas-relief from the pyramid chapel at Gebel Barkal depicts a prince offering incense to his deceased father who is seated within a shrine under the protection of Isis and Osiris behind him. To the left of this is pictured three levels of divine industry related to this act of worship. In the lower scene a group of priests select whole canes from a large amorphous pile of fiber presumably processed

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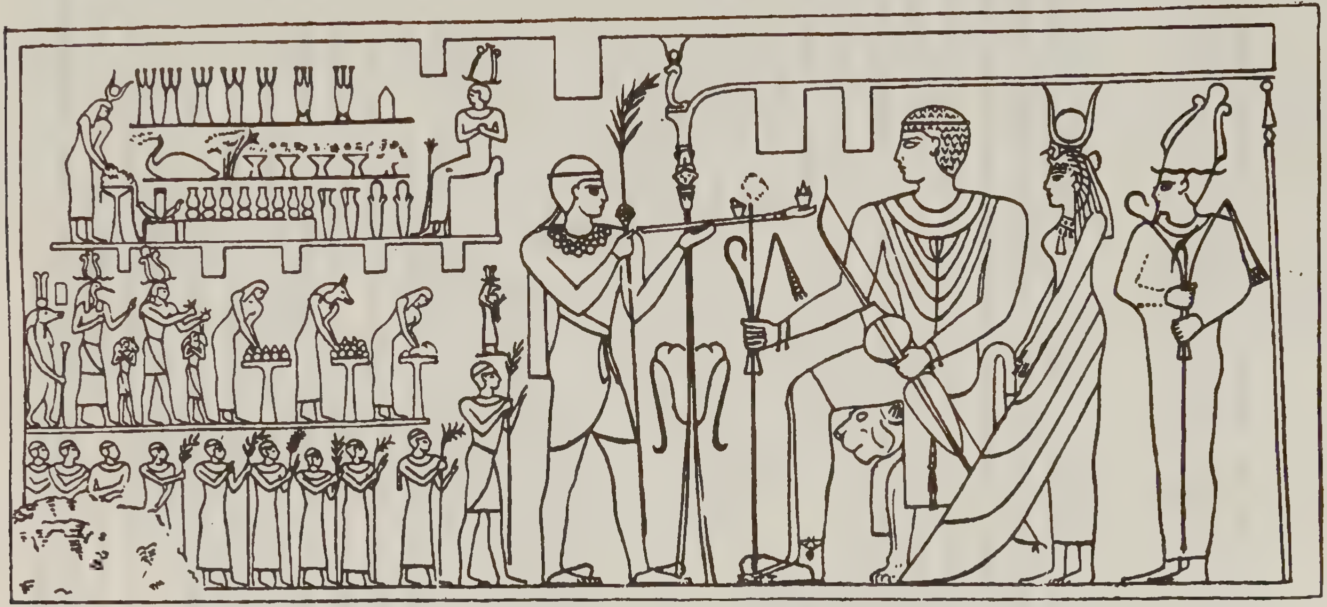
[4] P. 297-298, citing Livingstone, LAST JOURNALS, VOL. I, p. 353.

[5] E.A. Wallis Budge, OSIRIS AND THE EGYPTIAN RESURRECTION, VOL. II, p. 255.



Bas-relief from the pyramid chapel at Gebel Barkal depicts a prince offering incense to his deceased father who is seated within a shrine under the protection of Isis and Osiris behind him.

from unselected canes. The select canes are straight, rigid and devoid of leaves and stems until the top fifth of the plant. The whole canes appear to be about two heads taller than the priests, which is the average size of cannabis stalks when grown close together to produce a fiber crop for cloth manufacture. The depicted characteristics of the cane in association with the pile of fiber can allude to no other plant than *Cannabis sativa,* the only entheogenic fiber plant of agriculture. Long thin flowering branches appear at the cane top which is flexible and bends toward the deceased and the divinities as the prince presents the incense to them.

In the second level scene incense is made from the leaf tops of cannabis by priests under the guidance of Thoth and Osiris and in concert with the apothecary skill of Isis. This incense expands consciousness to a divine state symbolized by the goddess holding a cane top standing above the prince, who upon receiving the cane, grows in stature until he is as large as the immortals.

In the top level scene Osiris sits upon his throne as Isis crushes grapes in a basin. Wine is made from it and stored in urns at the feet of Osiris. Four vases containing magic unguent with vapors rising from them are sitting on a surface above the winemaking scene The blends of incense, medicines and therapeutics from the cannabis plant and other ingredients go into the unguent from the gardens of Osiris, the first being to prepare and drink wine, the god who brought agriculture to the Egyptians.

The use of incense played a major role in Egyptian purifications rites and the forgiveness of sin. In the Pyramid Texts from the VIth Dynasty it is written concerning the soul of the deceased on the journey to the Elysian Fields ruled by Osiris, "If he hungers the two Lion-gods hunger; if he thirsts Nekhbit thirsts. The *hetenth* incense is brought to him in bags by the god Hetenut." He sees the Great

Crown, he receives the Great Crown....[6] He is censed with *smen* incense and with *bet* incense, the saliva that comes forth from the mouth of Horus, and the spittle that comes forth from the mouth of Set, wherewith Horus was purified, whereby evil which appertained to him was cast to the earth when Set performed the censing for him. This Pepi [soul of the departed] is purified thereby, the evil which appertains to him is cast to the earth....

"The doors of heaven are opened for thee, the doors of the sky are unbolted for thee,...the imperishable stars stand up [before] thee, thy winds are incense, thy north wind is warm. Thou art the Great One in Abydos, thou art the Morning Star which appears in the eastern part of heaven, to which Horus of the Taut has given his body. O great and exalted one among the imperishable stars, thou shalt never perish."[7]

There is a stele from the temple of the god Khonsu at Thebes that portrays an intense incense ceremony conducted to expel a demon from the sister-in-law of king Rameses II. The king sent Tehuti-em-heb, a sage "wise of heart and cunning of finger" to drive out the demon. The demon was too powerful. "The Prince of Bekhten, seeing that the priest was unable to afford relief to his daughter, sent once again to the king, and entreated him to send a god to his help. When the ambassador from Bekhten arrived in Egypt the king was in Thebes, and on hearing what was asked he went into the temple of Khonsu Nefer-hetep, and besought that god to allow his counterpart Khonsu to depart to Bekhten and to deliver the daughter of the prince of that country from the power of the demon that possessed her.... The god Khonsu went to the place where Bent-ent-resht was, and, having performed a magical ceremony over her, the demon departed from her and she was cured straightway. Then the demon addressed the Egyptian god, saying,

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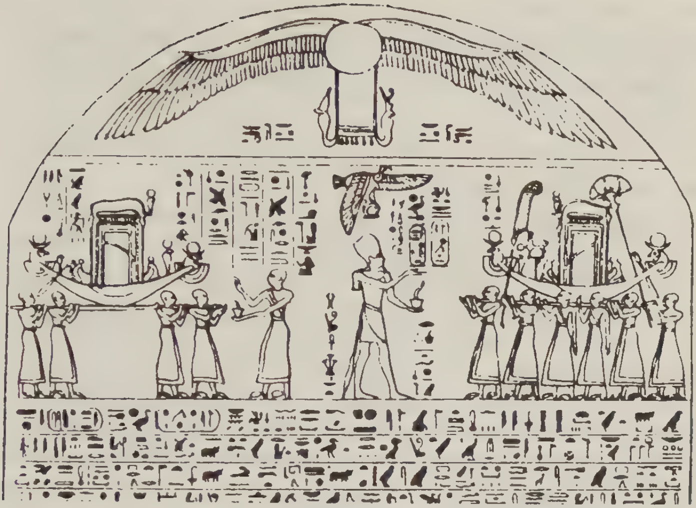
[6] E.A. Wallis Budge, OSIRIS AND THE EGYPTIAN RESURRECTION, VOL. I, Pp. 143-144.

[7] *Idbid*, p. 158-159.



Khonsu and sage buning incense in stele from temple of Khonsu, Thebes.

'Grateful and welcome is thy coming unto us, O great god, thou vanquisher of the hosts of darkness! Bekhten is thy city, the inhabitants thereof are thy slaves, and I am thy servant; and I will depart unto the place whence I came that I may gratify thee, for unto this end hast thou come thither. And I beseech thy Majesty to command that the Prince of Bekhten and I may hold a festival together.' To the demon's request Khonsu agreed, and he commanded his priest to tell the Prince of Bekhten to make a great festival in honor of the demon; this having been done by the command of Khonsu the demon departed to his own place."[8]

In the stele pictorial the sage Tehuti-em-heb and the god Khonsu are both burning incense and the text says the rite is performed over the princess, presumably greatly saturating her with the powerful divine incense. And astonishingly, when the demon is expelled he is in very good humor unlike the traditional stereotype of an evil demon. One of the symptoms of marijuana intoxication is good humor; sages of a much later date called it "emerald laughter."

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[8] E.A. Wallis Budge, EGYPTIAN MAGIC, p. 211-212.

> Specimens of marijuana nearly 4,000 years old have turned up in an Egyptian site.
>
> In ancient Thebes the plant was made into a drink with opium like effects.
>
> —Richard E. Schultes Albert Hofmann, PLANTS OF THE GODS: THEIR SACRED HEALING AND HALLUCINOGENIC POWERS

> During the Daily Divine Service which was performed in the temple of Amen-Ra at Thebes, offerings were presented in abundance. How these were procured, or by whom they were provided, need not concern us here, but it may be mentioned in passing that all temple endowments were supposed to be pious gifts made by the king. We may gain some idea of the vastness of the temple endowments from the information furnished by the famous Papyrus of Rameses III. According to this wonderful document the offerings to the temple of Amen-Ra during the reign of this king included in one year 34 jars of incense, honey, and oil, 819 jars of wine, 10,000 measures of grain, 795 bundles of vegetables, 2,064 bales of flax, 9,340 water-fowl, 28 cattle and 24 geese.
>
> E.A. Wallis Bugde, OSIRIS AND THE EGYPTIAN RESURRECTION[9]

One of the most important ceremonies in Egyptian funeral rites was the ceremony of "opening the mouth and eyes." In the Pyramid Texts of the Vth and VIth dynasties the rites performed for the dead king Pepi II are elaborate; the same ceremony performed for the royal scribe, Hunefer of Thebes is shortened after the generous incense ceremony. Most of the prayers at the opening of the mouth and eyes of Hunefer describe the sharing of Hunefer's incense with Horus, Thoth, Sep and Seb and visa versa. "Incense hath been offered unto thee of the incense of Horus, and incense hath been offered unto Horus of thy incense. Incense hath been offered unto thee of the incense of Thoth, and incense hath been

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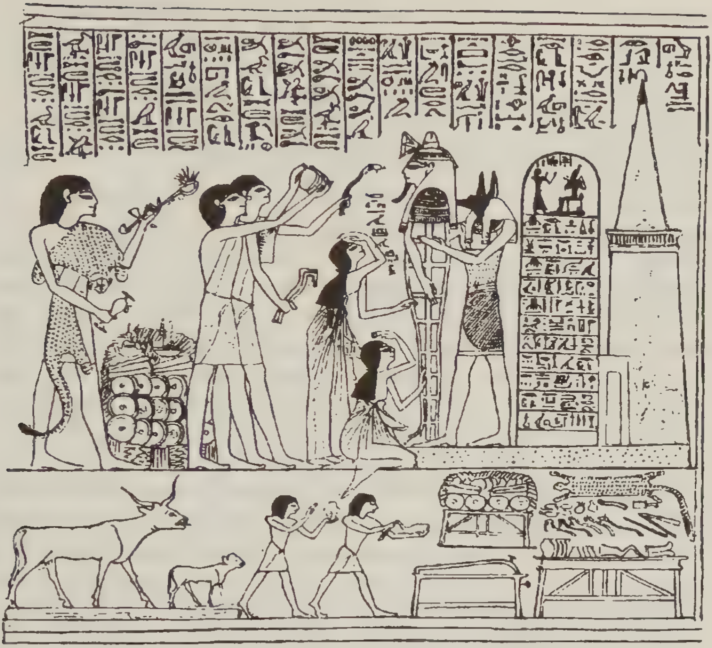
[9] Vol. I, p. 254-255.



Papyrus of Hunefer of Thebes

offered unto Thoth of thy incense....The above words are all the text that the scribe considered it necessary to give in the Papyrus of Hunefer, and that he curtailed the representation of the ceremony of opening the mouth and eyes as much as possible is evident."[10] Since Hunefer was a royal scribe and not a king, the officiating priest was content merely to saturate himself and the immediate participants with the Hunefer family incense, presumably purchased from the temple for this purpose. The exhalted psychic state under the influence of the incense was sufficient to initiate a healing catharsis for participating family members; together with the priest they entered an entheogenic state and launched the departed off to the Elysian Fields of Immortality.

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[10] E.A. Wallis Budge, EGYPTIAN MAGIC, Pp. 202-203.

> Among the objects presented to the deceased in these ceremonies scents and perfumed unguents play a prominent part, and this is not to be wondered at. To certain kinds of oil, magical properties have been attached from time immemorial in the East, and the important place which they occupied in the ceremonies and rituals of many nations proves that remarkable effects were expected to follow their use....
>
> A glance at the medical papyri of Egypt will shew that oil appears in scores of prescriptions, and it was no less useful to the magician that to the physician in producing good or evil results. It seems to have been used with the idea of effecting transformations by the former, just as it was employed by the priest in the performance of certain important religious ceremonies, and a curious survival of this use is mentioned by Lucian, who relates that a woman transformed herself into a night-raven by its means. The woman first undressed herself, and going to a lamp threw two grains of incense into the flame and recited certain words; she then went to a large chest containing several bottles, and taking out one which, the writer thinks, contained oil, rubbed all her body with the liquid, from head to foot, beginning with the ends of the nails, and suddenly feathers and wings began to grow upon her, and a hooked, horny beak took the place of her nose. In a very short time she resembled a bird in every respect, and when she saw that she was well feathered, she flew upwards and, uttering a cry of a night-raven, disappeared through the window.
>
> —E.A. Wallis Budge, Egyptian Magic[11]

The ancient Egyptians believed that humans held the potential for becoming godlike. They maintained that a sacred plant was a major part of that transhumanization. It is written in the Harris Papyrus 501, dated 311 BCE:

> ...and a like measure of the divine shrubs to prompt the speech of the star gods.
>
> —Translated by E.A. Wallis Budge, (1910)

The Ancient Egyptian prototype—nothing less than the quest and prescription for the release of humanity's nascent divinity, in

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[11] Pp. 203-205.

> turn enabling the rejoining of a world and an already functional community of highly advanced beings who welcome the newcomers to joyous puissance.
>
> The principle agent of this transformation was "the divine food" which, like what some super royal jelly could do for bees, would stimulate metamorphic neurosecretory organs in the human central nervous system and enable a superbiological process to take place to mature a higher body that can transcend at death and is capable of furnishing a sensorium to perceive and function in a world freer than the transient three-dimensional one in which we are currently confined. This was the ageless promise that Ancient Egypt held forth most explicitly. And this is the essence of any religion worthy of the name that is to be more than a mere excuse for the seizure of power and control.
>
> —Charles Muses, "The Sacred Plant of Ancient Egypt" [12]

Another papyrus, No. 10,477, sheet 30, in the EGYPTIAN BOOK OF THE DEAD, states the speech of the star gods, was prompted by the Divine Shrub, adding:

> I am Yesterday and Tomorrow, and have the power to regenerate myself… The hitherto closed door is thrust open and the radiance in my heart hath made it enduring. I can walk in my new immortal body and go to the domain of the starry gods. Now I can speak in accents to which they listen, and my language is that of the star Sirius.
>
> — Charles Muses, "The Sacred Plant of Ancient Egypt"[13]

What is so interesting about the above statement is that the Egyptian influenced Dogon tribe[14] claims cannabis came from Sirius.

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[12] GATEWAYS TO INNER SPACE, Christian Ratsch, ed.. [The theme of cannabis as an evolutionary agent appeared again and again while collecting research for this book, as will be shown.—CB]

[13] *Idbid.*

[14] *Idbid.* Astronomical information was preserved by the Egyptian-influenced Dogon tribe, as the works of ethnologists Germaine Dieterlen and Marcel Griaule has shown.

> Their "Dagga" cults believed Holy cannabis was brought to earth by the Gods, in particular from the "two Dog Star" system that we call A and B. "Dagga" literally means "cannabis." Interestingly, the surviving Indo-European word for the plant can be read as "canna," "reed," and "bi," "two," as well as "canna" as in canine; and "bis," meaning two (bi)-"Two Dogs."
>
> —Jack Herer, THE EMPEROR WEARS NO CLOTHES.

> These linkages more than hint at an ancient astronomical awareness of the "dark companion" star of Sirius discovered in modern times by Alan G. Clark in Mass., on January 31, 1862, following the calculations of his colleague, Truman Safford. It was later (1960) established by van den Bos, working in South Africa, that the very dense Dark Companion of Sothis circles her once in exactly fifty (50.09) years, their next approach or periastron occurring in April, 1994.
>
> —Charles Muses, "The Sacred Plant of Ancient Egypt"[15]

Muses comments that the alchemical transformation suggested in Egyptian writings is overseen by cosmic regents, the living archetypes of stellar powers, and this process had to be resonantly timed with those powers.[16]

Thebes, where 4,000 year old specimens of marijuana have been found,[17] was also the birth place of the first known monotheist, and the first major role player in the now ending Aeon of Osiris. His name was Ahkenaton (died 1375 BCE). Early researchers referred to him as "the first individual in history." Hemp cordage dated from the time of Ahkenaton has been found in El Armane, the city of Ahkenaton[18]

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[15] *Idbid.* Ratsch credited much of the research he used to THE LION PATH, Musaios, 1985. However, Muses mistakenly chose Khat, which is compared to coffee in its effects, for his identity of the Egyptian's sacred shrub.

[16] April, 1994, during the passing of Sirius—the star the ancients linked to cannabis and representing the Goddess Isis, and its dark companion star Sothis representing Horus—was a period when more came together and was accomplished on this book than at any other time previously, even though this project had been in progress for years. (The sacred occult formula, Isis-Osiris-Horus; begins with the Goddess Isis, who is said to represent the matriarchal societies which flourished up until about 5,000 years ago. Then came the era of the slain-god Osiris, representing the now dying patriarchal societies. And finally comes the Aeon of Horus, being the child of both and taking the best aspects of each. (See chapter 22, *Conclusion: Quest for the Tree of LIfe.*)

[17] Schultes and Hofman, PLANTS OF THE GODS, p. 98.

Many have pointed to Ahkenaton's facial features and speculated that he may have been of African descent. A number of authors have pointed to Ahkenaton as a major source of Egyptian knowledge. Mircea Eliade illuminated the potential influence this forgotten Pharaoh may have had on the Bible by pointing out the similarities between one of Ahkenaton's hymns and those in Psalm 104.[19]

Ahkenaton, like many religious reformers after him, was disillusioned with the priest caste taking advantage of the people. Shortly after his enthronement he took the "power of administration of god's properties" away from the high priest thus eliminating their source of power. Art, knowledge, and a new era of freedom and culture flourished under Ahkenaton. In fact traces of Egyptian knowledge can be found in groups as diverse as the Gnostics the Isma'ilis, the Rosicrucians, medieval alchemists and many other groups that claimed "hidden knowledge." The modern Rosicrucian order, AMORC, even goes so far as to claim Ahkenaton as "the first Rosicrucian."

Ahkenaton's pyramid was ripped down by his descendants who disclaimed his teachings and almost all the evidence of his reign was destroyed. Much of what has been learned about him has been discerned from stones recycled in the building of pyramids which came after his reign.

> They spoke of Egypt, and Planno explained that the Great Pyramid at Giza had been built under the direction of an Ethiopian-born pharaoh named Khufu, and that the pharaohs used to smoke the black herb that grew in the valley of Gojam in

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[18] T.E. Peet and C.L. Wooley, CITY OF AHKENATON.

[19] A HISTORY OF RELIGIOUS IDEAS, VOL. I.

> Ethiopia, the most powerful ganja on the planet, the strain from which Solomon cut a stalk which he sowed inside the Temple. He told Bob that in their mystic, ganja assisted reveries, the pharaohs came to comprehend the one truth in the journey of life, the Alph and Omega of this passage: "word sound is power." Jah created the earth by speaking the words, by naming the sacred names. Only the most enlightened men know their own names.
>
> —Tim White, CATCH A FIRE; THE LIFE OF BOB MARLEY, H.

> The Egyptians spun hemp in the regions of Badarian around 4,000 BC.
>
> — John Mercer, THE SPINNER'S HANDBOOK.[20]

Today there is a resurgence of interest in the little known ancient Egyptian goddess, Bast, evolving in the United States and spreading into cyberspace via the internet. Bast, "the Cat-mother of the city of Baubastis, was the benevolent aspect of Hathor, the Lioness.... Her Destroyer aspect was a lion-headed huntress, the Sphinx, sometimes called Sekhmet or Sakhmis, 'the Powerful.' Like Kali she drank the blood of gods and men."[21]

Employing analogies, similarities and by extensions thereof, Bast has been transformed into the goddess of marijuana. Though a presentation of historic connections between Bast and the religious use of cannabis in her worship may be lacking, Bast as the goddess of marijuana is a substantial manifestation of religious intent by the modern marijuana user. And as such this mythology represents how gods and goddesses can be reborn or transformed by humans in need of a collective psychic focus.

The great goddess has been transformed many times in the past. Isis became the great goddess absorbing the goddess aspects in the ancient Egyptian pantheon before export to Greece and Rome. "The exact form of the cult of Osiris and Isis as it obtained in the countries where Greek culture had penetrated, and especially in

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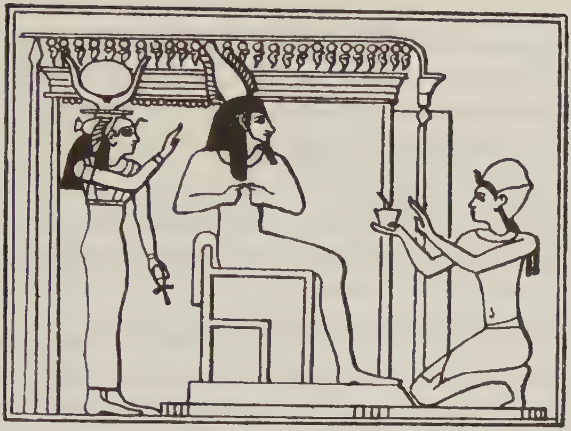
[20] P. 16.

[21] THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, p. 148, 374-375.



Seti I offering incense to Osiris with Isis standing as the power behind Osiris, from *Osiris & the Egyptian Resurrection.*

Italy, was based upon the religion which the early Ptolemies organized for their Greek and Egyptian subjects in Egypt. The first Ptolemy is said to have taken counsel with Manetho, the famous priest of Sebennytus, and with Timotheus, a Greek, who was skilled in the knowledge of the Eleusinian Mysteries."[22]

When Osiris was hacked to pieces "She searched for and found all the pieces of her husband's body save one, and she rejoined them by means of wax and aromatic spices.... It is said that Isis discovered many medicines, and that she was greatly skilled in the art of physic.... They say that she discovered a medicine which would raise the dead to life, and that by means of it she restored to life her son Horus...; to him she gave this medicine, and he not only came to life again but became immortal. From Isis, Horus learned the arts of physic and divination, which he used for the benefit of mankind."[23]

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[22] E.A. Wallis Budge, OSIRIS AND THE EGYPTIAN RESURRECTION, VOL. II, p. 292.

[23] *Idbid,* Vol. I, p. 13-14, citing Book I, Chapter 25, of Diodorus the first century BCE historian.

In a Greek dedication to Isis from that period she proclaims: "I am Isis, the mistress of every land, and I was taught by Hermes, and by aid of Hermes I found out demotic letters, so that all things should not be written with the same letters. I laid down laws for mankind, and ordained things that no one has power to change. I am eldest daughter of Kronos. I am wife and sister of Osiris the king. I am she who governs the star of Koun the god. I am she who is called Divine among women. For me was built the city of Bubastis...."[24]

It is significant that the rebirth of the goddess Bast is happening primarily through the internet—the cyberspace highway. Cyberspace, being the new frontier in an artificial universe of human exploration, grants a virtual reality to what used to be the ephemeral, abstract and surreal youniverse of sages, prophets, poets and visionaries. Apparently the first of the old deities to ascend there is the benevolent Egyptian goddess of marijuana—the age old sacrament of prophets, poets, visionaries, sages and now program users. Many of the slang terms adapted to describe unique functions and operation probabilities alive in cyberspace come from the entheogen enhanced counter culture.

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[24] *Idbid,* p. 291. In a footnote at "Koun the god," Budge wrote: "September, Sothis, or the Dog-star." The Dog-star is associated with the religious use of marijuana in Africa and ancient Egypt. In a footnote at "Bubastis," Budge wrote: "Isis as Bast, Lady of Bubastis."

Africa

The area with the widest cultural use of psychoactive hemp is probably the African continent. Marijuana was a part of the native way of life when white men first arrived in Africa—a continent of cannabis cultures where marijuana was an integral part of religious ceremony. Africans were observed inhaling the smoke from piles of smoldering hemp. Some of these piles were placed upon altars. The Africans also utilized pipes. The African Dagga (marijuana) cults believed that Holy cannabis was brought to earth by the gods.

—MARIJUANA AND THE BIBLE, Ethiopian Zion Coptic Church

The route by which *Cannabis* entered Africa remains obscure, but presumably it came from India or Saudi Arabia. It seems to have been in the Valley of the Zambezi in pre-Portuguese times—that is, before AD 1500. None of the more elaborate techniques of using *Cannabis* in the Mediterranean or the Near East accompanied the plant into Africa, and practices in the central part of the continent in the thirteenth century were very simple. The confections which were known to Galen, such as *Cannabis* wine, or the date, fig, raisin, nut and *Cannabis* confection of the North Africans, apparently had not reached central Africa at this early date. The simple but efficacious practice of throwing hemp plants on the burning coals of a fire and staging today what might be called a 'breath-in' seems to have been popular initially. This was elaborated into a ritual in which members of a given tribal unit would prostrate themselves in a circle around the fire and each would extend a reed into the fumes in order to capture the volatilized resins, without the accompanying irritation produced by standing over the vapors and inhaling. At a later date the fire was elevated to an altar, where a man could sit or stand inhaling through a tube extending into the smoke.

> As the weed moved southward in Africa, the techniques of its consumption became more elaborated. The tribes of the Upper Zambezi made a variety of pipes of gourds, bamboo stalk, and even coconut bowls for smoking the resins and crude leaf material. It was the North Africans who developed the water pipe, which cooled and to some degree purified the smoke. Resins alone were used under the name *kif* in this apparatus.
>
> —William A. Emboden Jr., *Ritual Use of Cannabis Sativa L.: A Historical-Ethnographic Survey*

Throughout the ancient world Ethiopia was referred to as the "Divine Land," or "Land of Incense," and was thought to be the home of the gods. The hashish of Ethiopia is generally considered to be superior to that of the Nile Delta. Soil, temperature and humidity make a big difference. Ethiopia played such an important role in history that it was mentioned as being in the Garden of Eden (Genesis 2:12-13).

The ancient Greek historian Diodorus Siculus recorded that: "The Ethiopians conceived themselves to be of greater antiquity than any other nation; and it is probable that, born under the sun's path, its warmth may have ripened them earlier than other men. They supposed themselves to be the inventors of worship, of festivals, of solemn assemblies, of sacrifice, and every religious practice."

The sacred shrub used in the Ancient Egyptian mysteries was believed to have come from that part of the world: "…cuttings from the shrub from the land of the gods, the home district of Sopdu. Geographically, this district covered Western Arabia and the East African coastland between the Nile and the Red Sea, *i.e.* Abyssinia (Ethiopia) or Ancient Nubia. We read too of the substance from the land of the gods, also called celestial food and essence of being."[1]

Archeologists in Ethiopia uncovered two ceramic smoking-pipe bowls containing traces of cannabis resin dating from the 14th century.[2] Dr. M. Aldrich has suggested the water pipe may have originated in Ethiopia. In many parts of East Africa, especially near Lake Victoria (the source of the Nile), hemp smoking and hashish snuffing cults still exist.[3]

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[1] Musaios, THE LIONS PATH, 1985:84-85, "The Sacred Plant of Ancient Egypt," Charles Muses.

> Hemp was little used for cloth in Africa. Instead, a tradition of religious, medical and recreational hemp smoking soon evolved. Pygmies in the equatorial forest believe they have "smoked hemp since the beginning of time." According to Watt and Breyer-Brandwijk, "in Southern Rhodesia the African uses the plant, among others, as a remedy for malaria, blackwater fever, blood poisoning, anthrax and dysentery and as a 'war medicine.' The Sotho administer the ground-up seed with bread or mealie-pap to children during weaning. Sotho women smoke cannabis to stupefy themselves during childbirth...Speight is of the opinion that the Hottentot not only used the plant as a snakebite remedy but also for centuries as an intoxicant...One African puts it thus: "We forget all our troubles, we forget we are working and so work very much."
>
> —Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS

The Bantus of Africa had secret Dagga cults, societies which restricted cannabis use to the ruling men. Chief Kalamba-Moukenge of the Balubas, a Bantu tribe in the Congo, seeking to unify diverse tribes he had conquered, burned their ancient fetishes and instituted a religion using cannabis as the central sacrament. The Pygmies, Zulus and Hottentots all used marijuana as medicine and as a religious sacrament.

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[2] N.J. Van der Merwe, *Cannabis Smoking in 13-14th Century Ethiopia,* CANNABIS AND CULTURE, Vera Rubin, ed.

[3] Ethiopia is the oldest Christian country in the world. The Christian faith in Ethiopia pre-dates the formation of the Roman Catholic Church. It was not until the middle ages that Ethiopia bowed down to the Papacy. The current elders of the Ethiopian Zion Coptic Church claim a cannabis Eucharist tradition dating back to their ancestors in Ethiopia before the time of Christ, a tradition that was handed down verbally, from elders to the young.

Royal incense bowl from Yoruba, West Africa.

> Pogge and Wissman, during their explorations of Africa in 1881 visited the Bashlinge. They found large plots of land around the villages used for the cultivation of hemp. Originally there were small clubs of hemp smokers, bound by ties of friendship, but these eventually led to the formation of a religious cult. The Bashilenge called themselves "Bena-Riamba—the sons of hemp," and their land "Lubuku," meaning friendship. They greeted each other with the expression "moio," meaning both "hemp" and "life."
>
> The hemp pipe assumed a symbolic meaning for the Bashilenge somewhat analogous to the significance which the peace pipe had for American Indians. No holiday, no trade agreement, no peace treaty was transacted without it.
>
> —Sula Benet, *Early Diffusion and Folk Uses of Hemp*

There was another African hemp cult which, unfortunately, we know very little about. This group was headed by a mysterious woman named Sirdar, who had her followers establish cliques to promote the smoking of dagga. Although her spiritual message is to this day unknown, Sirdar was very popular in her district; gifts regularly came from followers as far away as two or three days journey from her headquarters.[4]

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[4] Ernest Abel, MARIHUANA, THE FIRST TWELVE THOUSAND YEARS.

China

Some of the earliest physical evidence of hemp use is said to have come from an archeological dig in Taiwan, just off the coast of mainland China. Archeologists found shards of pottery over 10,000 years old that had been decorated by pressing strands of fiber into the sides of wet clay pots. Alongside the broken clay pots were found long rod shaped tools, similar in shape to those which were later used in mainland China to decord hemp.

> Hemp was so highly regarded in ancient China that the Chinese called their country "the land of mulberry and hemp." Hemp was a symbol of power over evil. In emperor Shen Nung's pharmacopoeia it was known as the "liberator of sin." The Chinese believed that the legendary Shen Nung first taught the cultivation of hemp in the 28th century BC. Shen Nung is credited with developing the science of medicine from the curative powers of plants. So highly regarded was Shen Nung that he was deified and today he is regarded as the Father of Chinese medicine.
>
> — Jeff Brown, MARIJUANA AND THE BIBLE, published by The Ethiopian Zion Coptic Church

According to tradition Emperor Shen Nung also taught the people of "the land of mulberry and hemp" to cultivate the mulberry tree for raising silk worms. However, flax was unknown to the ancient Chinese and is presently cutivated only for its oil.[1] Khung Ying-Ta, a sixth century Chinese Historian, commented on the ancient Chinese King, Huang-Ti's endorsement of hemp during a time of ecological hardship: "Before Huang-Ti's time clothing was made from skins of birds and animals, but as time went by people increased and animals were few causing great hardship. So Huang-Ti ordained that clothing should be made from silk and hemp cloth.

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[1] CHINESE MEDICINAL HERBS, p. 90.

This is how the spiritual leader changed matters for the people's benefit."

> So important a place did hemp fiber occupy in ancient Chinese culture that the *Book of Rites* (second century B.C.) ordained that out of respect for the dead, mourners should wear clothes made from hemp fabric, a custom followed down to modern times.
>
> —Ernest L. Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

One of the later Chinese names for hemp meant "delight giver."[2] A fourth-century report asserts that eating hemp causes the user to see spirits. Several hundred years later the Chinese were taking Cannabis for the "enjoyment of life." Early Chinese Shamans made a magic wand used in curing the ill by carving intertwined snakes on a hemp stalk.[3]

The Chinese were among the first to differentiate the uses of the male and female hemp plants. They utilized all parts of the plant for medicine. Hemp "flowers are recommended in the 120 different forms of…(Fêng) disease, in menstral disorders, and in wounds."[4] The seed coat and its adhering resin were used to stimulate the nervous system; the seeds themselves were used to counteract inflammations and skin irritations and are considered tonic (mentally or morally invigorating—Webster's second definition), a restorative of good health; laxative and diuretic and excellent for worming babies and animals. The oil was used as a hair tonic and to counteract sulphur poisoning; the fresh juice of the leaves was used for treating scorpion bites and the ash obtained after burning the plant is used in sky rockets.[5]

> During the ninth century BC, "female man-barbarians," an Amazon like dynasty of female warriors from Indo-China, offered the emperor a "luminous sunset cloud brocade" fashioned

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[2] Schultes, MAN AND MARIJUANA.

[3] *Idbid.*

[4] CHINESE MEDICINAL HERBS, 90–91.

[5] Bill Drake, THE CULTIVATOR'S HANDBOOK OF MARIJUANA.

> from hemp, as tribute. According to one transcriber, it was "shining and radiant, infecting men with its sweet smelling aroma. With this, and the intermingling five colors in it, it was more ravishingly beautiful than the brocades of our central states."
>
> —Ernest Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

In the book, ROAD TO HEAVEN: ENCOUNTERS WITH CHINESE HERMITS, author Bill Porter states the following on the use of hemp by early Chinese sages:

> A quatrain from the 'Greater Lord of Long Life'[6] in the Chutzu makes clear the plant's significance to China's early shamans:
>
> first a yin then a yang
> no one knows what I do
> jade buds of holy hemp
> for the one who lives apart

Porter also refers to the *Kaoshihchuan*, (records of high minded men) which tells of an Emperor Shun who tried to give his kingdom to a hermit named Shan-Chuan, who replied to the Emperor: "I have my place in the world. In winter I wear skins. In summer I wear hemp. In spring, I plow and plant and have enough to do. In fall, I harvest and gather and have enough to eat. When the sun rises, I get up. When it sets, I rest. I'm free to do what I want in this world, and with this I'm content. What do I want with a kingdom? I'm afraid you've misjudged me,' and he disappeared into the mountains never to be heard from again."

> The classic *Book of Odes* brings the hemp harvest season in Shensi vividly to life. From the earliest times, the Chinese recognized that hemp planted thickly produced the best fiber. They called it *ma*, an ideogram depicting two sprightly plants (male and female?) growing up gracefully toward a roof—a hint that hemp grew quite tall when properly tended. Later, when *ma* became the general term for fiber plants, cannabis was named *ta ma*, "Great Hemp." This giant cultigen was clearly the tall, sturdy, laxity branched species *Cannabis sativa*, prized especially

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[6] Approximately 300 BCE.

for its long stem-fibers and an abundance of nutritious seeds. But ancient shamans knew the secret of the drug plant, and *ma* became a component of many words relating to drugs. *Ma-yo* was medicine dissolved in wine; *ma-tsui* ("hemp-drunk") meant an intoxicant; *ma-mu* ("hemp" and "tree") meant to be woodenly numb, or as we would say, stoned. *Ma-fei-san*, a "narcotic bubbling compound" used by the famed second-century physician Hua T'o as an anesthetic for surgery, was probably a cannabis concoction. The Shen Nung pharmacopoeia, compiled during the Han dynasty (206 B.C.-A.D. 220), classifies *ta ma* among the "superior" immortality elixirs. Eating hemp flower-tops, it says, makes one "become a divine transcendent," but overindulgence produces hallucinations, literally "seeing devils." Another herbal says diviners eat hemp fruits with ginseng "to gain knowledge of matters yet to come." A tenth-century summary of ancient lore adds: "Hemp fruit has a spicy taste, is toxic and is used for waste diseases and injuries....taken to excess, it makes one see ghosts and stagger crazily about. If taken over a long period, it causes one to communicate with spirits and lightens one body."

Hemp seeds and flower tops were frequently recommended for constipation, difficult childbirth, menstrual cramps, rheumatism, convulsions and fevers. (When a team of American pharmacologists visited China in 1974, they found dried hemp fruits still prescribed for constipation.) All parts of the sacred plant had value. Shamans carved the woody stalk into a magic wand with a serpent coiled around it, beating on a patient's bed with this caduceus to drive off evil disease-demons. In veneration of ancestors, mourners at funeral rites wore hemp robes and caps. Legend has it that in A.D. 105, the eunuch Ts'ai Lun invented the worlds first paper, using castoff hemp rags, nets and tree bark. Chuang Tzu later speaks admirably of a Taoist ascetic who for ten years wore only a tattered hemp robe: "So it is that he who is nourishing his mind's aim forgets his body...and he who is carrying out the Tao forgets his own mind."

—Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS

The most detailed early account of the uses of *Cannabis sativa* in early China is to be found in the *Shu-King*, written in 500 BC. (Bretschneider, 1870). When the plant grows under favorable conditions, the main stem becomes highly lignified, or woody. It was the practice of the early Chinese to carve this wood into the likeness of a serpent coiled around a rod (not unlike the caduceus or Staff of Aesculapius, which had its origin in the Greco-Roman world and is still with us as the traditional symbol of the

> physician). This image was used in curing rituals; a relative of the patient beat on the sickbed with the snake rod in order to dispel evil spirits.
>
> In AD 220 the celebrated Chinese physician and surgeon Hua-T'o performed surgery using Cannabis resins mixed with wine, known as Ma-Yo, as an anesthetic, rather like the use of Mandragora officinarium roots and leaves mixed with Atropa leaves by the early Greeks. Both these preparations proved efficacious in relieving pain (Cannabis lulls the sensation of pain, while the mandrake and nightshade render the patient unconscious). Hua-T'o records testimonials by his patients praising their pain-free operations. Bloomquist (1968) states that the Chinese had no use for "technicolor fantasies from hemp exudate;" I would suggest, rather, that the conservative element in China may have realized the potential threat to authority in a liberated younger generation given over to using the exudate of hemp, and for this reason inveighed against it.
>
> —William A. Emboden, *Ritual Use of Cannabis Sativa L.*

Hemp is described in the *Pen Ts'ao*, compiled during the Han dynasty, but it is based on traditions going back to about 2737 BCE. *Pen Ts'ao* classified ta-ma (hemp) among the "superior" immortality elixirs.

> A Chinese Taoist priest wrote in the fifth century BC that cannabis was used in combination with Ginseng to set forward time in order to reveal future events. It is recorded that the Taoist recommended the addition of cannabis to their incense burners in the first century AD, and the effects thus produced were highly regarded as a means of achieving immortality. In early Chinese Taoist ritual, the fumes and odors of incense burners were said to produce a mystic exaltation and contribute to well-being.
>
> —Jeff Brown, MARIJUANA AND THE BIBLE, published by the Ethiopian Zion Coptic Church.

Han dynasty historian, Su-ma Ch'ien, lived in the first century BCE.(145-86 BCE.) In *Records of the Historian* he recounts how Taoist master sage, Lao Tsu, "having lived in Chou for a long time, realized it was in decline and left. As he reached the pass, the pass-keeper, Yin-hsi, said, 'You are about to retire. Please try your best to write a book for me.' Thereupon Lao Tsu wrote a book in two parts, expounding the ideas of the Way and its virtue in over 5000 words and then [he] departed. None knew how he ended.

Probably Lao Tsu lived to be more than one hundred and sixty years—some say more than 200 years—because he practiced the Way and nourished his old age."[7] Pass-keeper Yin-hsi became Master Yin-hsi, inspired by the teachings Lao Tsu had written for him in the *Way of Things, Tao te Ching*. From it master Yin-hsi developed a method to keep one in harmony with Tao. He called it *The Secret of the Golden Flower.*

From the third century BCE. to the third century CE. Taoist adepts inspired by *The Secret of the Golden Flower* sought to produce a substance that would turn base metals into gold and give men immortality. This *philosopher's stone* created by artful diligence in the kitchen was to be crushed "into a marvelous powder, a gold dust which 'spread mistily like wind driven by rain' through the five organs. The universal medicine freed its owner from all worldly miseries. New teeth would grow, dark hair would cover the old man's baldness, and his sick wife would regain perfect health."[8]

In the *Sushrita Samita Veda* of the Hindus a similar account of an alchemical metamorphosis is given:

> For sixteen days the old man, hairless and toothless, has lain in a coma. On the seventeenth day a miracle starts to happen. He stirs and cuts new teeth. His hair starts to grow dark and lustrous. New fingernails form. At the end of seven weeks he is old no longer. He has been reborn to perpetual youth.
>
> —*Sushrita Samita Veda*

We do not know what ingredients went into the Philosopher's Stone of the Taoist alchemists, but its analog in the Hindu alchemical tradition indicates an obvious exchange of ideas. Some branches of Taoist alchemy maintained that the golden elixir was made within the body out of its own resources. Practitioners of sexual-alchemy believed the golden elixir could be made from sublimated sexual energy utilizing techniques similar to Buddhist and Hindu Tantrics. Both the Hindu and Buddhist schools of Tantrism used cannabis in their complicated rites. Likewise, cannabis was considered to be one of the superior immortality elixirs by certain branches of Taoist alchemy and was used by them as a sacred incense. Similarly, in India cannabis was said to be an *elixir vitae*, and a producer of *vital energies* as well as an increaser of *mental powers* and *internal heat* (*Rajavallabha*).[9]

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[7] THE WAY OF LAO TZU, translated, with introductory essays, comments and notes by Wing-Tsit Chan; page 36; citing *Shih chi (Records of the Historian),* 63:1a-3b, Po-na-pen (Choice Works Series).

[8] Kurt Seligmann, MAGIC, SUPERNATURALISM, AND RELIGION: A HISTORY OF MAGIC AND ITS INFLUENCE OF WESTERN CIVILIZATION; page 140; citing resource *The Background of Chinese Alchemy; Leading Ideas of Early Chinese Alchemists,* in Ciba Symposia, vol. 2, No. 7, Summit, New Jersey, 1940.

The Taoists believed, and the *secret doctrine* proposed, that human consciousness is of two natures. One, body-consciousness is stimulated to react by phenomena and is bound to the laws of physics. It is the emotional consciousness awakened by the five senses through unreflecting reactions to impressions received from the external world. The other, spirit-consciousness prevails when body-consciousness is quiet.

Psychic energy and vital energy flow out from the individual into the phenomenal world. Vital energy is exhausted at death. Body-consciousness is linked to organic processes and decays returning to the earth. Spirit-consciousness is linked to intellect and imagination and powered with psychic energy. At death it rises from the earth, then failing to maintain its energy output, dissipates, or it's energy is drawn into the common reservoir of life energy. The master of the Pass reasoned that reversing the direction of energy flow from outward to inward would prolong life. He called

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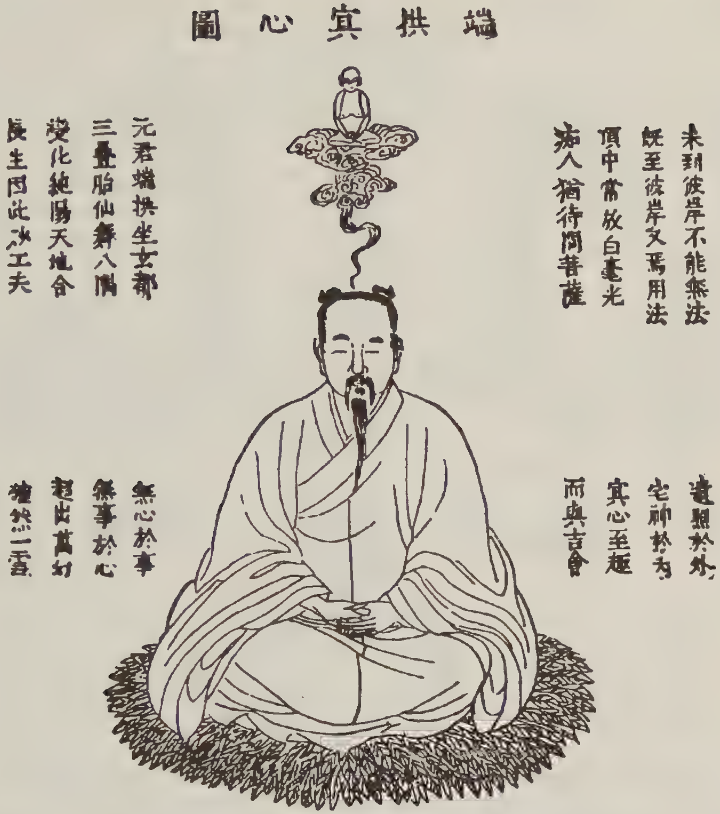
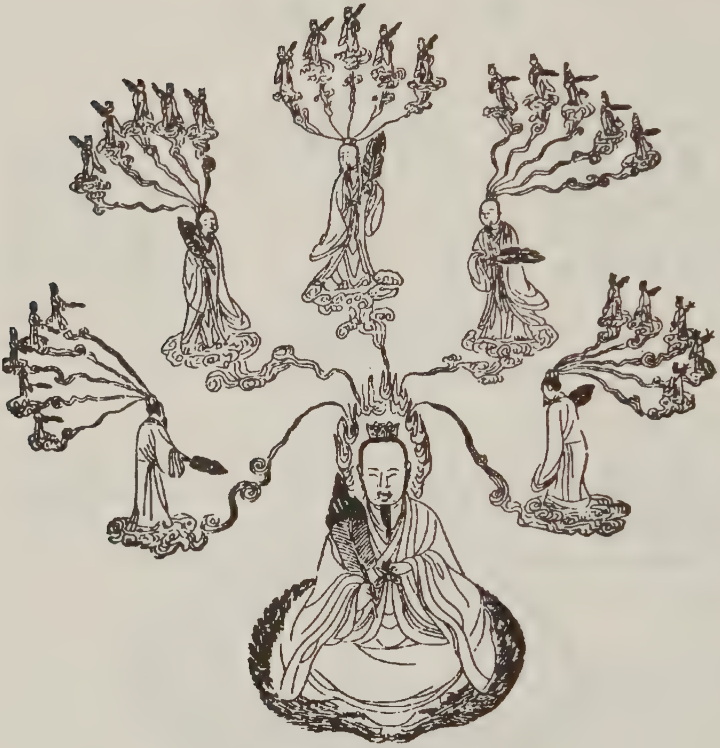
[9] G.A. Grierson, "On References to the Hemp Plant Occurring in Sanskrit and Hindi Literature" (1893-4).


端拱冥心圖
未到彼岸不能無法
既至彼岸又焉用法
頂中常放白毫光
痴人猶待問菩薩
元君端拱坐玄都
三疊胎仙舞八隅
變化絕陽天地合
長生因此次工夫
遺照於外
宅神於內
冥心至趣
而與吉會
無心於事
無事於心
超出萬幻
確然一靈

Separation of the spirit body, from text of *The Secret of the Golden Flower*. The mat the initiate is sitting on very much resembles fresh hemp leaves.

the process of reversing the flow of psychic and vital energies, “Circulation of the Light,” which is similar to the Hindu concept of Kundalini.

The oldest existing copy of *The Secret of the Golden Flower* can be traced back to seventeenth century wooden tablets. The sayings are attributed to Lu Tung-pin, or Lu, Guest of the Cavern, who lived at the end of the eighth century. He claimed the esoteric secret lore he revealed was handed down from Master Yin-hsi of the Pass. Under the heading “Mistakes During the Circulation of the Light,” advice is given on how best to proceed:



Sage centered in the midst of universal phenomena, from text of *The Secret of the Golden Flower.*

> If there is time in the morning, one may sit during the burning of an incense stick, that is the best. In the afternoon, human affairs interfere and one can therefore easily fall into indolence. It is not necessary, however, to have an incense stick. But one must lay aside all entanglements and sit quite still for a time.
>
> —*Secret of the Golden Flower, A Chinese Book of Life*

By the ninth century *The Secret of the Golden Flower* had generated the "Religion of the Golden Elixir of Life." Practitioners of this esoteric and secret religion were met with tolerance and favor during the T'ang dynasty. But over time, as it became more popular, adepts were accused of political intrigues. Adherents were persecuted by hostile governments. In 1891 fifteen thousand members of the Religion of the Golden Elixir of Life were murdered by Manchu hirelings.

Richard Wilhelm, the German Sinologist and first modern European to be initiated by a Taoist sage into the esoteric operations of the I CHING or BOOK OF CHANGES not only translated it including a functional set of instructions for the I CHING Oracle, he also translated THE SECRET OF THE GOLDEN FLOWER with commentaries. Under the heading "Origins of the Book," he discusses religious influences during the time of Lu Yen, "the influence of Mahayana Buddhism, which at the time dominated thought in China, is not to be underrated. Buddhist sutras are cited time and again. In our text indeed, this influence is even greater that can be assumed to have been the case in the Religion of the Golden Elixir of Life in general... Explicit reference is made to the method known as 'fixating contemplation,' and the latter is a purely Buddhist method..."

He tells us that when the characters in the expression "Golden Flower" are placed one on top of the other, the character for "light" is formed:

> Obviously this secret sign was invented in a time of persecution, when a veil of deep secrecy was necessary to the further promulgation of the doctrine. That was in turn the reason the teaching always remained limited to secret circles. Even today, however, its membership is greater than appears from the outside.
>
> If we ask whence this light-religion comes, we can first of all consider Persia, as in the T'ang period there were Persian temples in many places in China. But even though certain points correspond with the religion of Zarathustra, and especially with Persian mysticism, there are, on the other hand, very strong divergences.
>
> —Richard Wilhelm, "Origins of the Book," SECRET OF THE GOLDEN FLOWER, A CHINESE BOOK OF LIFE

Cannabis as incense and sacrament played no small role in the evolution of religious and philosophical thought in India and Persia. China can be included and was not as isolated as many have assumed. Taoism is the oldest philosophical religious system of China and was influenced by Indian and Persian religious practices that were in return influenced by Taoism, especially in the area of alchemy.

Japan

> Hemp was used in ancient Japan in ceremonial purification rites and for driving away evil spirits. In Japan Shinto priests used a gohei, a short stick with undyed hemp fibers (for purity) attached to one end. According to Shinto beliefs, evil and purity cannot exist alongside one another, and so by waving the gohei (purity) above someone's head, the evil spirit inside him would be driven away. Clothes made of hemp were worn during formal and religious ceremonies especially because of hemp's traditional association with purity.
>
> —Jeff Brown, MARIJUANA AND THE BIBLE, published by the Ethiopian Zion Coptic Church

An article about sacred hemp cloth, "Makers of the Cloth of the Gods" by Aragaki Masayo, appeared in the *Mainichi Daily News* just prior to the enthronement ceremony of Japan's new Emperor. In that "October, people from two neighboring villages deep in the mountains of Tokushima Prefecture presented the Imperial Household Agency with a roll of fine hemp cloth 13 meters long and 34 centimeters wide. The cloth, called *aratae,* plays a role in the Daijosai, the final ritual in the Emperor's enthronement.... What role is not known, since the finer details of the two three-hour nighttime rites that constitute the Daijosai (Great Rice Offering) are secret. What is known is that the aratae, along with a roll of silk cloth, will be waiting at the foot of the Emperor's sleeping mat when he performs those rites. The people of Koyadaira-mura and Yamakawa-cho in Tokushima have religiously made the aratae for generations in the belief that it is the cloth of the gods.

"Koyadaira-mura is a farming village. Many place names in the district contain the character for hemp, proclaiming its origins as a hemp-growing area, but no one produces hemp [there] any more. *They won't let us grow hemp unless its for the Daijosai—because it's a narcotic. So this was the first time for me to see hemp* *growing. The hemp was magnificent when it was fully grown and covered in leaves. It was at least three meters tall.*" commented Miki Kiyko a healthy and active 80 year old woman from the village.[1] The hemp from the sacred field was stored in her house before it was by tradition, processed and woven into the sacred aratae by four young women.

> Buddhism permeates the cultures of Korea, Japan, China, Tibet and southeast Asia. In one legend, Gautama Buddha in the sixth century BC subsisted on a ration of one cannabis seed per day, nothing else, during his six years of asceticism that led to his revealing the four noble truths and the eight fold Path to Knowledge
>
> By the first century AD, Taoists in Japan used cannabis seeds in their incense burners. A fifth century Japanese booklet stated that "hemp and mulberry have long been used in worshipping the gods." According to Japanese Shinto beliefs, purity and evil cannot exist side by side. Waving the gohei (a short stick with undyed hemp fibers—for purity—attached to one end) above someone's head will drive evil spirits from inside him.
>
> —Chris Conrad, HEMP: LIFELINE TO THE FUTURE, quoting S. Beal, *Fo-Sho-Hing-Tsan-King*, 1882; and M. Joya, *Things Japanese,* 1963

According to Japanese Buddhist priests residing at a temple in San Francisco, prior to the arrival of General MacArthur in 1945 cannabis flower stalks were used in an annual ritual in honor of the ancestors. The officiating monk would light the hemp flower stalk on fire. Then, while dancing, the priest twirled the burning, smoking cane over and around carving elaborate geometric designs with the flaming trails. Participants were engulfed in the sacred smoke while they meditated upon the sacred dance.[2]

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[1] "Makers of the Cloth of the Gods," Aragaki Masayo, *Mainichi Daily News,* Nov. 20, 1990, translated by Margaret Price from *Heisel Sokul no Rei,* a special edition of the *Mainichi Graphic.*

[2] From conversations with John Entwhistle, ACU (Americans for Compassionate Use), in San Francisco. John was told this account by some buddists monks during the three month period that he attended the ceremonies at the San Francisco monastery.

Old Europe

The date on which marijuana was introduced into western Europe is not known; but it must have been very early. The earliest date thus far suggested is 4000 BCE: in 1900 Boyce claimed "a cloth made of the fibers of *Cannabis sativa* stem was found among 6000 year old cultural remains in a cave in Europe."[1] An urn containing marijuana leaves and seeds, unearthed near Berlin, Germany, is believed to date from 500 BCE.

> According to Nikolaas J. Van der Merwe (Department of Archaeology, University of Cape Town, South Africa) the peasants of Europe have been using cannabis as medicine, ritual material, and to smoke or chew as far back as oral traditions go.
>
> —MARIJUANA AND THE BIBLE, The Ethiopian Zion Coptic Church.

Around 500 BCE the Celtic culture dominated most of Europe. They laid seige on Rome for seven months in 390 BCE. Less than a century later the Celts invaded Greece and sacked Delphi. One year after that they set up an attack center in the uplands of Asia Minor which is still known to this day as Galatia. From there war parties ranged into Syria until 232 BCE when they were defeated.

> The earliest matrix of the Celtic culture complex was the Alpine and South German area; and the centuries of its development were those of the early Iron Age in Europe, in two phases: 1. The Hallstatt Culture, c. 900-400 BC, and 2. the La Tène, c. 550-15 BC. the first was characteriszed at the outset by a gradual introduction of iron tools among bronze, fashioned by a class of itinerant smiths, who in later mythic lore appear as dangerous wizards—for, instance, in the German legend of Weyland the Smith. The Arthurian theme of the sword drawn from the stone suggests the sense of magic inspired by their art of producing iron from its ore. Professor Mircea Eliade, in a fascinating study of the rites and myths of the Iron Age, has

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[1] William A. Emboden, *Ritual Use of Cannabis Sativa L.*, FLESH OF THE GODS, p. 216.

> shown that a leading idea of this mythology was of the stone as a mother rock and the iron, the iron weapon as her child, brought forth by the obstetric art of the forge. Compare the savior Mithra born from a rock with a sword in his hand.
>
> "Smiths and shamans are from the same nest," declares a Yakut proverb cited by Eliade. The allegedly indestructible body of the shaman who can walk on fire is analogous to the quality of a metal brought forth through the operation of fire. And the power of the smith at his fiery forge to produce such immortal "thunderbolt" matter from the crude rock of the earth is a miracle analogous to that of spiritual (viz. Mithraic or Buddhist) initiation, whereby the individual learns to identify himself with his own immortal part.
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY[2]

Jack Frazier, author of THE GREAT AMERICAN HEMP INDUSTRY, commented on the potential ties between the ancient Celts and Scythians:

> The finest examples of Celtic art are directly derived from contact with the Scythians. Some historians think the Celts and Scythians are very closely related. In 1962, Celtic gold jewelry was dug up near Lake Lucerne, France and described as follows:
>
> "The torcs are even richer and finer examples of that fantastic Celtic ornament in which every motif as it were 'sprouts' into another motif and so on—a dream like sequence which is related to the art of the steepes, usually called 'Scythian.' The modern word 'psychedelic' might well be applied to it, since the art form in either case immediately or remotely derive from the drug takers fantasies."[3]

The Celtic culture was divided into two ruling classes. The Knights controlled property and waged war; the Druids were the priestly class of judges that settled all disputes between the

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[2] Pages 291-292, quoting Mircea Eliade, FORGERONS ET ALCHIMISTS (Paris: Flammarion, 1956), p. 24, 83.

[3] Edward Bacon, ARCHAEOLOGY DISCOVERIES IN THE 1960S, Praeger (1971), as quoted in THE GREAT AMERICAN HEMP INDUSTRY.

Knights. The Druids did not keep written records of their judicial or spiritual activities though they did read and write.

The chief poet of the invading Goidelic Celts, Amairgen, proclaimed the following charm when their ships landed on the Irish shore:

I am the wind that blows o'er the sea;
I am the wave of the deep;
I am the bull of seven battles;
I am the eagle on the rock;
I am a tear of the sun;
I am the fairest of plants;
I am a boar for courage;
I am a salmon in the water;
I am a lake in the plain;
I am the word of knowledge;
I am the head of the battle-dealing spear;
I am the god who fashions fire [= thought] in the head.[4]

Ernest Abel reported the following solid physical evidence of the Celtic use of hemp and further evidence of the influence from the Scythian cult of the dead on the Celtic culture:

> In 1896, a German archeologist, Hermann Busse, unearthed an ancient tomb at Wilmersdorf, near modern-day Brandenburg, which contained a funerary urn dating back to the fifth century B.C. It was not the oldest grave to be discovered in Europe. People had been living in what is now Europe for thousands of years and remnants of their existence were not uncommon. The thing that made Busse's discovery unique was that the funerary urn that had lain buried in the earth for almost 2500 years contained various identifiable plant fragments, among them cannabis seeds.
>
> How did these seeds get there? Did the Scythians penetrate this far west in their restless search for new lands and people to conquer? Hiero II of Greece had sent men to the Rhone Valley in France in the third century B.C., but this discovery placed

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[4] Joseph Campbell, OCCIDENTAL MYTHOLOGY, p. 297.

> cannabis in northern Europe 200 years before that, and indicates that even at this early date, cannabis had acquired a special significance in the burial rites of the dead.
>
> —Ernest Abel, MARIHUANA, THE FIRST TWELVE THOUSAND YEARS

Another group whose history was so intertwined with the Scythians that at times they seem inseparable was the Thracians, a Greek speaking nomadic tribe. Herodotus wrote of their ability at working hemp fibers and said their clothes "were so like linen that none but a very experienced person could tell whether they were of hemp or flax; one who had never seen hemp would certainly suppose them to be linen."

> The sorcerers of these Thracian tribes were known to have burned female cannabis flowers (and other psychoactive plants) as a mystical incense to induce trances. Their special talents were attributed to the "magical heat" produced from burning the cannabis and other herbs, believing that the plants dissolved in the flames, then reassembled themselves inside the person who inhaled the vapors.
>
> —Dr. Sumac, A TREASURY OF HASHISH

> Hiero II, King of Syracuse, bought hemp fiber for the ropes of his vessels in Gaul (France). So esteemed was the fiber that it figured prominently in mythology: it was said to be the stuff that Penelope wove and tore apart to discourage her suitors during the absence of her husband, Ulysses, and the cord that Circe wove magically during the night. Could it also have been the mythical thread that Atropos measured out and severed in order to determine the life of a man? All these legends involve manufactured fiber as well as a mystical state of mind, and they are associated with cultures that were well aware of the plant, which embodied both economic and mystical properties.
>
> —William A. Emboden, Jr., *Ritual Use of Cannabis Sativa L.*

Herodotus recorded that the Thracians worshipped "Ares, Dionysus, and Artemis," although the kings venerated "Hermes," whom they considered their ancestor; "...the majority of scholars regarded Dionysus as a Thracian god, introduced into Greece either directly from Thrace or from Phrygia." according to Mircea Eliade writing in A HISTORY OF RELIGIOUS IDEAS, VOL. I

In Volume II of the same series, Eliade makes the following comments on Thracian divination:

> Prophecy in Thrace was connected with the cult of 'Dionysus.' A certain tribe that of the Bessi, managed the oracle of 'Dionysus,' the temple was on a high mountain, and the prophetess predicted the future in 'ecstasy,' like the Pythia at Delphi.
>
> Ecstatic experiences strengthened the conviction that the soul is not only autonomous but that it is capable of a *unio mystica* with the divinity. The separation of soul from body, determined by ecstasy, revealed on the one hand the fundamental duality of man, on the other, the possibility of a purely, spiritual post-existence, the consequence of 'divinization....' Ecstasy could...be brought on by certain dried herbs or by asceticism.

In a footnote to the previous paragraph, Eliade states:

> Hemp seeds among the Thracians (Pomponius Mela 2.21) and among the Scythians (Herodotus 4.73): the smoke of certain 'fruits' among the Massagetae (Herodotus 1.202). Strabo (7.3.3), following Posidonius, reports that the Mysians abstain from all flesh food, contenting themselves with honey, milk, and cheese, and that for this reason they are called both 'those who fear God' (*theosebeis*) and 'those who walk in smoke' (*Kapnobatai*). These terms probably designate certain religious personages, not the whole people. The *Kapnobatai* would be dancers and 'shamans' who used the smoke of hemp to bring ecstatic trances.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS VOL. II

A strong Thracian influence as well as similarities to the cult of Mithras and other classic mystery cults of the time can be found in the famous Eleusian Mysteries, which are believed to have lasted some two thousand years. *"A strict vow of silence about the mysteries was enforced, but some of the facts became known because part of the rites were held in public."*[5]

According to ancient tradition the first inhabitants of Eleusis were Thracians. Like the Mithraic Mysteries, the Eleusian Mysteries, were performed in secrecy at underground caverns. And also similar to the Mithraic ritual, the participants drank a sacred drink, here referred to as *'kykeon,'* the identity of which is still unknown, although a number of candidates have been suggested (like ergot fungus and psychoactive mushrooms). The Thracian influence can be found in the words used in the proclamation of the hierophant of the Eleusian Mysteries; "Holy Brimo has borne a sacred child Brimos! (the powerful one [feminine] has given birth to the powerful one [masculine])."

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[5] Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS.

> As for the vocables 'Brimo' and 'Brimos', they are probably of Thracian origin. Brimo especially designates the queen of the dead; hence her name can be applied to Kore and Hectate as well as Demeter. According to Kereny, the hierophant proclaimed that the goddess of death had borne a son in the fire.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS VOL. I

Similarly Dionysus, known as the Greek god of wine and divine intoxication, is said to have been born in the funeral pyre at Coronis and taken from his mother's body by the god Apollo.

Since it was all destroyed or vandalized there is no remaining artwork or writings from the period that would indicate marijuana as a candidate for the sacred *kykeon*, we would be hard pressed to suggest the identity of the sacrament used in the Eleusian Mysteries was a preparation of hemp. But, history would seem to indicate the Eleusian Mysteries began with an influence from the hemp inhaling Thraco-Scythian 'cult of the dead,' and their worship of the Great Goddess. (See Appendix, *The Goddess and the Tree of Life*.)

One bas relief from the period, show Ceres holding grain sheaves and poppies, and one ancient hymn states outright that the goddess drank barley groats in water mixed with mint. Albert Hofmann and mythographer C. Kerenyi have suggested that such a preparation may have a possible hallucinogenic effect produced after a short fermentation. Some have also suggested that the mint used was pennyroyal, which can induce a state of delirium if taken in a large enough dose. In PLANTS OF THE GODS, Dr. Hofmann discards the earlier theory of the barley drink and agrees with co-author

Professor Schultes in the strong possibility the active ingredient was ergot fungus growing on native grasses.[6]

> The boldest theory has been produced by the poet Robert Graves, who listed the ingredients of ambrosia, nectar and *kykeon* in Greek and discovered that their letters spelled out, respectively, *myketa, myk* and *myka*. These are various cases of the Greek word *mykes*, meaning mushroom.
>
> —Dr. M. Aldrich, *Drugs, Religion, and Magic,* THE HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS

Likewise a strong Thracian influence, can also be found in the famous Orphic Initiations. Orpheus, who arises under the joint sign of Apollo and Dionysus, is said to have lived in Thrace, and pictures on relics of the period, have him surrounded by Thracian followers. Eliade records that Orpheus was "famous as 'founder of initiations' and Mysteries.' According to Euripides, he showed 'the torch-march of those veiled mysteries'...the author of Against Aristogeiton...stated that Orpheus 'has shown us the most sacred initiations,' referring in all probability, to the Eleusian Mysteries."[7]

The translation of a tablet concerning Orphic initiation paints an image with similarities to the depiction found on the Scythian carpet where a horseman approaches the Great Goddess who holds the Tree of Life in one hand and the other hand up in welcome, The Scythian carpet was found with censors containing hemp residues. The Orphic initiation tablet says; "I have undergone the punishment that my unjust acts deserved.... Now I come praying before the shining Persephone so that, in her beneficence, she will send me to the dwelling of the blessed." The Goddess receives him mercifully; "Hail to thee, who hast undergone the suffering thou

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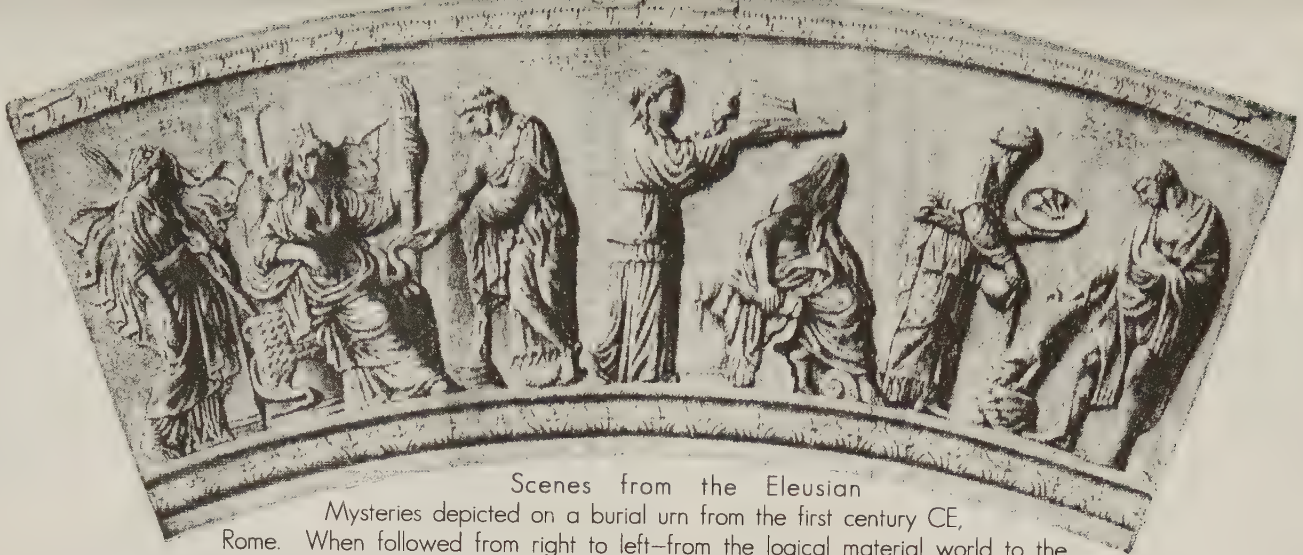
[6] Ergot has been tied with the legends of St. Anthony's Fire, when massive ergot poisonings are thought to have driven whole medieval villages into a state of mass delirium. The toxicity of the ergot often caused gangrene in the extremities resulting in the loss of fingers, toes and even noses, or worse—death.

[7] Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. II.



Scenes from the Eleusian Mysteries depicted on a burial urn from the first century CE, Rome. When followed from right to left—from the logical material world to the analogical realm of the superordinary—the scene reveals an initiate allowing his swine (basic instincts) to lap up the sacred drink administered by a priest holding a plate of magic mushrooms, the entheogenic ingredient in this sacred beverage. In the next scene the goddess lifts the veil of ignorance from his head (mind). In the final scene, the initiate gains support form the Tree of Knowledge represented by his allowing the snake that wraps around the goddess and her throne to bite him. A tree trunk rises from the throne platform to meet with the arm bitten by the snake (under the veil). The goddess sits between two pillars guarding the entrance to the superunknown. She holds the pillar of light. The last figure on the left is the goddess standing, ready to guide the initiate into terra incognita (unknown land) lighting his way with the flaming staff of wisdom. Formerly in the Kircher Museum, Rome; reconstructed drawing from Bullittino della Commissione Archeological Comunale di Roma VII (1879).

hadst never suffered before….Hail, hail, hail to thee, take the right-hand road toward the sacred fields and grove of Persephone."[8]

The Orphics believed the soul was imprisoned in the body for some primordial crime. To them incarnate existence was more like death, and death of the body was really the beginning of true life. But true life does not come automatically upon death of the body. The soul is judged according to its deeds then sojourns either in paradise or hell[9] for a thousand years only to be born again into the material world. Ordinary humans take ten lives before escaping the cycle of death and rebirth.

> What was called the "Orphic life" involved purification, asceticism and a number of particular rules; but salvation was obtained by "initiation."
>
> ...It is not at all probable that Orphism set itself up as a "church" or as a secret organization, similar to the Mystery religions. What characterizes it—a movement at once "popular" and attractive to elites, involving "initiations" and possessing "books"—brings it closer to Indian Tantrism and to Neo-Taoism....
>
> On the other hand, we may recognize in the "Orphics" the successors to the initiatory groups that in the archaic period performed various functions...groups whose members jealously guarded certain "trade secrets" (they were metallurgists and smiths, but also healers, diviners, masters of initiation, etc.). It was simply that, with the "Orphics," these trade secrets connected with various techniques for obtaining mastery over matter had given place to secrets connected with the soul's destiny after death.

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[8] After the translation by Boulanger, "Le salut selon l'Orphisme," p. 40; reprinted in A HISTORY OF RELIGIOUS IDEAS, VOL. II Mircea Eliade.

[9] Orphism has been called the first creator of hell. In a footnote to this notion M. Eliade referred to researcher "Cumont [who] tends to identify in Orphism the origin of all 'that hallucinating literature' that, by way of Plutarch's myths and the Apocalypse of Peter, leads to Dante." (HISTORY OF RELIGIOUS IDEAS VOL II, p. 192.)

> ...The "Orphics," while accepting the Bacchic lesson—that is, man's participation in the divine—drew the logical conclusion from it: the *immortality*, and therefore the *divinity*, of the soul. So doing, they replaced *orgia* by *katharsis*, the technique of purification taught by Apollo.
>
> —Mircea Eliade A HISTORY OF RELIGIOUS IDEAS VOLS. I & II

The Greeks knew Apollo from the time of Homer. He was the patron god of ecstatics and counseled through oracles. The ecstatics were known especially for their cathartic and oracular powers. According to legend when Zeus told Apollo to reside at Delphi to bring laws to the Hellenes, the young god flew away to Hyperborea in a chariot drawn by swans. Apollo lived there a year then the songs and dances of the Delphians drew him back, thereafter he spent winter among the Hyperboreans and presided over the oracle at Delphi the rest of the year. To the early Greeks Hyperborea was the country beyond the North Wind inhabited by a race of immortals free from sickness and old age. About this semi-mythical country Pindar wrote "no one could discover, either by land or by sea, the wonderful road that leads to the games of the Hyperboreans."[10]

> The shamanic character of certain semimythical personages, reputed to be above all, worshippers of Apollo, has been observed. The Hyperborean Abaris, priest of Apollo, was endowed with oracular and magical powers (for example bilocation). Herodotus (4. 36) writes that he "carried his famous arrow over the whole earth, fasting," but from the time of Heraclides (frag. 51c) it was held that Abaris flew on an arrow. Now the arrow, which plays a certain role in the mythology and religion of the Scythians, is present in Siberian shamanic ceremonies; it is also preeminently the weapon of Apollo.... As for Orpheus, the fa-

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[10] "This people is called by the Greeks the Hyperboreans or Celts, the latter term being first found in the geographer Hecataeus, about 500 B.C. ...When about to undertake his conquest of Asia (334 B.C.) Alexander first made a compact with the Celts 'who dwelt by the Ionian Gulf' in order to secure his Greek dominions from attack during his absence." (CELTIC MYTHS AND LEGENDS, T.W. Rolleston, pages 17, 23).

> mous "prophet" of Apollo, his mythology abounded in shamanic exploits"
>
> —M. Eliade, A HISTORY OF RELIGIOUS IDEAS VOL. I

The Thraco-Scythian shamanistic experience was based around the "ecstasy" of the hemp cult. Another famous seer by smoke can be found in the Pythia, the prophetess of Delphi.

> Plato compared the delirium (*mania*) of the Pythia to poetic inspiration bestowed by the Muses and to the amorous transports of Aphrodite. According to Plutarch: "The god contents himself with putting in the Pythia visions and the light that illuminates the future; it is in that enthusiasm consists." On figured monuments the Pythia is calm, serene, concentrated—like the god who inspires her.
>
> By what means she attained this second state remains a mystery. The Pythia, chosen among the peasant women of Delphi, prophesied on set dates. The laurel leaves that she chewed, fumigations with laurel, the water from the spring Cassotis that she drank have no intoxicating properties and do not explain the trance. According to tradition, her oracular tripod was placed over a cleft (*chasma*) in the ground from which vapors with supernatural virtues rose. Excavations, however, have brought to light neither a fissure in the ground nor the cavern into which the Pythia descended (but it may be admitted that they might have disappeared because of earthquakes). The conclusion had been reached, a little too quickly, that the whole apparatus—*chasma* with vapors, descent of the Pythia into the corridor (the *adyton*)—is a comparatively recent mythical image. Yet the *adyton* existed, and as, Marie Delcourt shows (*L'oracle de Delphes,* pp.227 ff.), the antiquity and telluric structure of Delphi implied a ritual "descent" into the underground regions. Since no natural cause that could bring on the trance has been found, autosuggestion by the Pythia or suggestions at a distance by the prophet have been supposed. But the fact is that we know nothing about it.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, Vol. I

Will Oursler wrote in MARIJUANA, THE FACTS, THE TRUTH: "Dr. Charles Winick, director of the narcotics program for the American Health Association, suggests that Apollo may have been the first celebrity to use cannabis as an intoxicant, as witness the exhilaration of his priestesses at Delphi."

> Shamans are held to discover what is hidden and know the future; visions, preeminently gifts of Apollo, bestow the same high powers on the god's worshipers. Just as in certain Siberian shamanic traditions, the visions given by Apollo stimulate the intelligence and incline to meditation; in the last analysis they lead to "wisdom."
>
> ...Apollo reveals to humankind the way that leads from divinatory "vision" to thought. The demonic element, implicit in all knowledge of the occult, is exorcised. The supreme Apollonian lesson is expressed in the famous Delphic formula "Know thyself!" Intelligence, knowledge, wisdom are regarded as divine models, bestowed by the gods, first of all by Apollo.
>
> —M. Eliade A HISTORY OF RELIGIOUS IDEAS VOL. I

Abaris the Hyperborean[11] wonder-worker and priest of Apollo presented his famous arrow to Pythagoras during their legendary meeting. In return Pythagoras showed his "golden thigh" to Abaris thus convincing him that he was Apollo incarnate. The famous and mysterious golden thigh of Pythagoras has been compared by analogy to Siberian shamanic initiations during which "shamans are believed to have their organs renewed and their bones sometimes fastened together with iron."[12]

Iamblichus, the third century Neoplatonic Philosopher, describes the meeting between Pythagoras and Abaris revealing an interesting spiritual connection:

> When Abaris the Scythian came from the Hyperboreans, he was already of an advanced age, and unskilled and uninitiated in the Greek Learning. Pythagoras did not compel him to wade through introductory theorems, the period of silence, and long lectures, not to mention other trials, but considered him to be fit

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[11] Over a thousand years later the Sufi Moslems claimed "Cannabis is green, the color of Islam, and the color of the Hidden Prophet of Sufism, Khezr the Green Man, *the immortal ruler of Hyperborea...*," a legendary figure whose myth goes back to Sumerian times. (See chapter 13, *Moslem World.*)

[12] Eliade, Vol. II, p. 194.

> as an immediate listener to his doctrines, and instructed him in the shortest way....
>
> —THE PYTHAGOREAN SOURCEBOOK AND LIBRARY

Abaris was a Scythian shaman and the chief priest of the Hyperborean Apollo. Scythian shamans fumigated (purified) and incensed themselves to ecstasy and revelation with cannabis smoke.

Iamblichus said Pythagoras spent twenty-two years in Egypt "in the sanctuaries of temples, studying astronomy and geometry, and being initiated in no casual or superficial manner in all the mysteries of the Gods." Then he spent the next twelve years in Babylon and "was overjoyed to be associated with the Magi, who instructed him in their venerable knowledge, and in the most perfect worship of Gods. Through their assistance, likewise, he studied and completed arithmetic, music and all the other sciences." Porphyry, the teacher of Iamblichus, added about Pythagoras that "in Babylon he associated with the other Chaldeans, especially attaching himself to Zaratus [= Zoroaster], by whom he was purified from the pollutions of his past life."[13]

Pythagoras subjected candidates for initiation to several trials to determine their ability to learn. He observed their mannerisms to discover their disposition towards stability. And when he thought candidates were studious and stable enough he compelled them to observe five years of silence. During this probationary period the candidate's property was held in common by Pythagorean trustees called Politicians, Economizers, or Legislators. If the candidate failed or was rejected they were given back double the wealth they had brought.

After the probationary period was over the disciple was admitted to several classes of instruction according to individual merit. Each advanced through individual effort and when Pythagoras believed them to be ready they were given initiations into the next level of knowledge.

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[13] THE PYTHAGOREAN SOURCEBOOK AND LIBRARY.

The Pythagorean initiates at the end of each day after a walk "patronized the bath; and after ablutions they gathered in the common dining room, which accommodated no more than a group of ten. Then were performed libations and sacrifices, with fumigations, and incense. Then followed supper, which closed before the setting of the sun."[14]

When Pythagoras reformed the corrupt priesthood at Delphi through initiations he included the Pythia candidate, Theoclea, priestess of Apollo, over the protestations of the all male priesthood. Prior to that the priests used the Pythia in trance state translating and interpreting the often confusing oracles to suit their own points of view.

> Before their eyes he unfolded the Mysteries of the great earthly and heavenly Isis, mother of gods and men; and, passing them through his trials, he plunged them into the Light of Osiris. Next he enabled them to experience the Babylon of the Chaldean Magi, their secret sciences, and those deep massive temples where they evoked the living fire in which demons and gods move.
>
> —Edward Schure, THE ANCIENT MYSTERIES OF DELPHI, PYTHAGORAS

Interestingly, THE BOOK OF LISTS[15] places Pythagoras (d.c. 497 BCE.), the Greek philosopher, mathematician and religious reformer, first on a list of "15 People Who Have Taken Hashish or Marijuana."[16] About 2500 years later, the nineteenth century writer, Fitz Hugh Ludlow, signed an article he wrote on hashish, *The Pythagorean,* stating the famous Pythagorean Theorem was first made comprehensible to him while he was under the influences of a powerful cannabis extract.

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[14] Iamblichus, *Idbid.*

[15] Wallachinsky, Wallace and Wallace (1977).

[16] No source was listed for this interesting claim, and the authors never responded to a letter requesting one sent c/o their editors at Bantam Books.

> *Cannabis* is also the plant which Democritus (ca. 460 BC) knew as *potamaugis,* and which he said was drunk with wine and myrrh to produce delirium and visionary states. Democritus observed the 'immoderate laughter' that occurred erratically following a draught of this decoction. Democritus himself was called by his compatriots 'the laughing philosopher.' The first Greek botanist, Theophrastus (371-287 BC) wrote of *Cannabis* under the name *dendromalache* and gave one of the first accurate accounts of the plant.
>
> —William A. Emboden Jr., *Ritual Use of Cannabis Sativa L.*

The Roman physician Galen, writing in the second century BCE, reported cannabis was often passed around at banquets to promote hilarity and joy. Some hashish, said to be still potent, was recently found in an airtight container in the wreck of a Carthaginian warship thought to have been sunk in the Second Punic War (218-201 BCE) off the coast of Sicily.

> The ancient Greek historian Diodorus Siculus states that the Egyptians laid much stress on the plant called "nepenthe," which Homer's "Iliad" says was used by Helen of Troy. The plant was given to her by a woman from Egyptian Thebes. Women of Thebes were celebrated for possessing a secret whereby they could dispel anger or melancholy. This secret is supposed to have been the intoxicating values of hemp.
>
> —Will Oursler, MARIJUANA, THE FACTS, THE TRUTH

The Roman poet Virgil announced the idea of World Renewal in his Fourth Eclogue. In 17 BCE a stupendous three day and night jubilee, the Augustan Festival of the Saeculum, was celebrated to bring in the New Age. "Heralds to all quarters announced the required participation of all, slaves alone being excluded. Mourning rites were suspended, court proceedings deferred. From May 26 to 28, fumigants were distributed for the purification of homes...On the night preceding the day of June 1, the great three-day celebration began."[17]

The 1902 INTERNATIONAL LIBRARY OF REFERENCE VOL. III, states under *fumigae and fumigation:* "To apply smoke to; to expose to smoke or gas; to purify from infection, &c.; to medicate or heal by vapors...In this manner the burning of incense...belong[s] to the class of what are called agents of fumigation." Prior to the time of Augustus Caesar, knowledge of Scythian cannabis incense purifications and fumigations with the accompanying joyous mood had been popularized by the writings of Herodotus.

> When the Augustan Festival of the Saeculum is compared with earlier feasts of the kind, the idea involved comes unmistakably to light. The earlier had been exclusively night festivals, addressed to the dark deities of the underworld.... Their function had been to rectify evils, wash away sin, appease the powers of darkness, placate the jaws of death, and set bounds between what had been and what was to be. The new festival, on the other hand, joined the night festival to one of day. Thus it proclaimed the triumphant message to all who would hear: From Night to Light.... The festival of Death of the Old Saeculum had transformed itself into the Resurrection Festival of the New; and the Emperor of the joyous populace appeared in the role of the Savior of the Dawning Era, bathed in the glory of Apollo's light.
>
> —Professor L.A. Deubner, *Lehrbunch der Religionsgeschichte*[18]

Around 100 BCE, a religion that was heavily influenced by the earlier Persian cosmology appeared on the Western scene. The very popular Mithraic Mysteries, a cult whose rituals and mythos was cannibalized and incorporated into the mythical history and worship of the savior Jesus Christ.

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[17] Campbell, OCCIDENTAL MYTHOLOGY, p. 331.

[18] Reprinted in OCCIDENTAL MYTHOLOGY, p. 332-333. Campbell said this article "first opened my own eyes, nearly forty years ago, to the common background in archaic myth of Virgil's Boy of the Golden Age and the Christian Apocalyptic Messiah." (OCCIDENTAL MYTHOLOGY, p. 332).

> "When I created Mithra of the broad pastures," Ahura Mazda declares, "I made him as worthy of veneration and reverence as myself"...Mithra is worshipped as the light that lights the whole world..."by the plant barsom we worship Mithra and Ahura, the glorious Lords of Truth, free forever from corruption: we worship the stars, the moon, and the sun. We worship Mithra, the Lord of all lands."
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. I, (quoting from the long hymn in honor of Mithra in the *Mihr Yast.*)

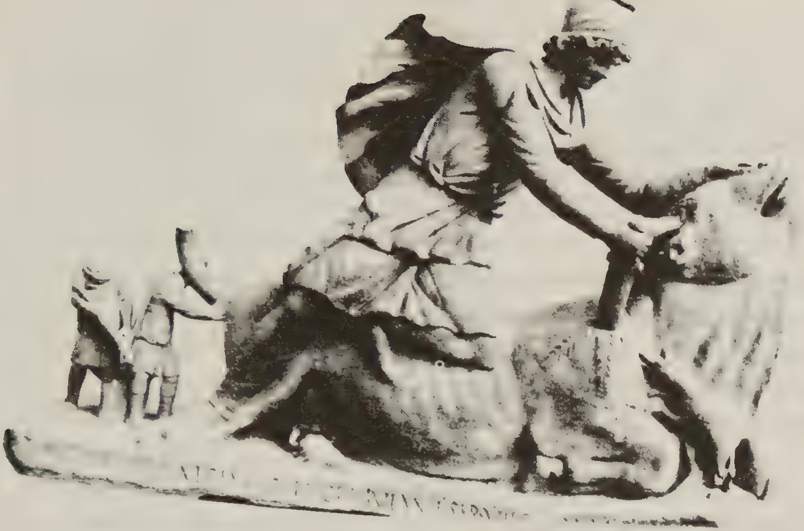
> According to Plutarch (*Pompey* 24. 5), the Cilician pirates "secretly celebrated the Mysteries' of Mithra; conquered and captured by Pompey, they disseminated this cult in the West." This is the first explicit reference to the Mysteries of Mithra. We do not know by what process the Iranian god glorified by the *Mihryasi* was transformed into the Mithra of the Mysteries. Probably his cult developed in the circle of the Magi established in Mesopotamia and Asia Minor.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. II

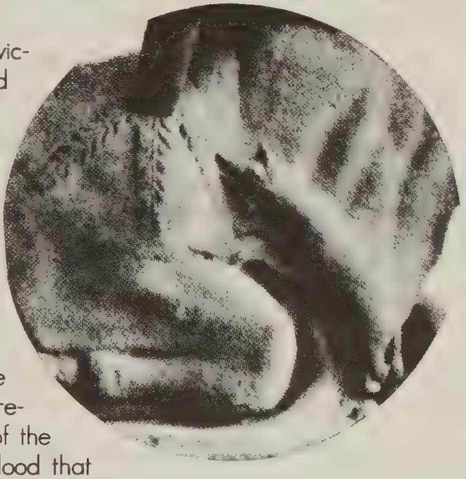
Mithraism became the first religion of the masses throughout the Western world. By 300 CE Mithraism was the chief rival of Christianity.

> Mithras is born in a cave on 25 December, watched over by shepherds, and at the end of his earthly life held a last supper with his elect followers before departing mysteriously for heaven. According to some sources he is supposed to have suffered a crucifixion and to have risen again three days later: he will come again as a judge at the end of time and lead his followers to heaven.
>
> —Caitlin and John Mathews, THE WESTERN WAY, VOL. II

Hellenistic syncretism made possible the popular Western acceptance of Eastern religious ideas and the Western fascination with Oriental cults. The Greeks and Romans, who sometimes equated the new god with Apollo, readily accepted the Mysteries of Mithra.

> Roman armies stationed throughout Europe were celebrating Mithraic rites. Sanctuaries abound throughout the Danube and Rhine valleys, Italy and the south of France, with extensions into Spain. Many of the Levantine slaves brought into Roman Europe were initiates, as were also a number of the later emperors, from Commodus (r. 180-192 A.D.) to Julian (r. 361-363 A.D.). The imperial cult of *Sol invictus*, instituted by Aurelian (r. 270-275





"From the body of the dying victim were born all herbs and health-giving plants....From its spinal marrow sprouted bread bestowing wheat; *from its blood the vine which produces the sacred drink of the Mysteries.*

The bull here is analogous to the Bull of Heaven of the earlier Sumerians, and the Sole Created Ox of the Persians. The bull represents creative and procreative energy. The sacred drink of the Mysteries was made from the blood that flowed from his wound. Here the blood flows from the wound into three paths that do not look at all like a dribbling liquid, but do look exactly like three segments of a serrated palmate marijuana leaf. Even the pronounced median structural rib that runs down the length of each marijuana leaf segment is portrayed in this religious artifact. The pig lapping at one of the leaf channels is reminiscent of the initiate's pig drinking the magic mushroom drink depicted in the Eleusian Mystery scene from the same time period. Only here in the Mithraic Mystery sculpture, the initiate becomes Mithra by allowing his basic instinct to drink of the sacred marijuana drink haoma/bhang. The initiate then achieves the divine superconscious state.

> A.D.), was syncretized with that of Mithra. And since syncretism was no less congenial to the native religions of Europe than to those of the Orient, there developed throughout the post-Alexandrian world—from Scotland to North Africa and eastward to India, with extensions even to the Far East—a single, rich, and colorful religious empire with an infinite wealth of forms, joining and harmonizing on many levels all the pantheons of the nations: Celtic, Germanic, Roman, Greek, and Oriental.
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY

Unfortunately, the followers of Mithras left a very small written record concerning their complicated rituals and secret sacraments. Like the other mystery schools of the time, the cult was very secretive and revealing its well hidden secrets was punishable by death.

> The mythology and theology of the Mithraic mysteries are accessible to us chiefly through figured monuments. Literary documents are few and for the most part refer to the one mystery and the hierarchy of initiatory grades....
>
> The essential mythological episode involves the theft of the bull by Mithra and its sacrifice, undertaken (to judge from certain monuments) by order of the Sun (Sol).... Mithra performs his mission unwillingly; turning his head away, he grasps the bull's nostrils and with one hand plunges the knife in the side with the other. "From the body of the dying victim were born all herbs and health-giving plants.... From its spinal marrow sprouted bread bestowing wheat; *from its blood the vine which produces the sacred drink of the Mysteries*."
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. II[19]

Once again sounding much like the later Christian mythos, Mithras is said to have stated:

> He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation.

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[19] Quoting F. Cumont's LES MYSTERES DE MIRTHRA, 1896 (emphasis added).

—J. Goodwin, MYSTERY RELIGIONS AND THE ANCIENT WORLD[20]

By the end of the Hellenistic era the Mysteries of Mithra were fairly standardized and were conducted in secret, preferably in an underground grotto. The Mysteries of god-hood unfolded through seven degrees of initiation. In the first stage the neophyte aspirant was called the Raven to symbolize the death of his ignorance. The occult Moon ruled this degree of initiation. The second degree carried the candidate to the realm of occult Mercury and the wisdom of rebirth. Here the aspirant is called the Hidden Master in the influence of Venus. Next degree he becomes the Soldier in the circle of the Sun. When he sees the power of the Sun belongs to Mithra he becomes the Lion. At the Lion stage the initiate consumes a sacramental meal and passes through the solar gate to the fifth realm ruled by occult Mars. Here the initiate dons the Phyrgian cap and loose Iranian clothing of the Savior Mithra and assumes the title of Persian. In the semi-final degree the initiate passes to Jupiter and is known as Runner of the Sun. From there he rises to Saturn and is sanctified as the Father or Petra.

The adept initiate transcending the seventh degree of the Mystery of Mithra entered the realm of Zervan Akarana, *boundless time,* symbolized as a lion-headed man enwrapped by six coils of the serpent whose head completes the seventh turn and rests as a crown above the brow of Zervan. Four wings sprout from his back symbolizing the four seasons. Emblazoned in the middle his chest was the fiery thunderbolt which nothing can resist. The fiery thunderbolt in exactly the same form is an attribute of Buddhahood known as Bearing the Bolt, which symbolizes the Supreme Illumination visibly manifest in the body of the Buddhas.

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[20] Compare with: "For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples saying, Take eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for the many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me." (*The Episcopalian Book of Common Prayer,* reprinted in THE HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS).

> In the Mithraic religion we meet with a strange god, Aion, also called Chronos or *deus leontocephalus* because he is conventionally represented as a lion-headed human figure. He stands in a rigid attitude, wrapped in the coils of a serpent whose head juts forward over the head of the lion. In each hand he holds a key, on his breast is a thunderbolt. On his back are the four wings of the wind, and on his body are the signs of the zodiac.... In the Mythriac mysteries the snake is often shown as the antagonist of the lion, in accordance with the myth of the sun's fight with the dragon.... To be "entwined" or embraced is the same as to be "devoured," which...means entering into the mother's womb. Time is thus defined by the rising and setting sun, by the death and renewal of libido, the dawning and extinction of consciousness.... Oromazdes (Ahura-Mazda) and Ahriman came into being through *Zrwan akarana,* "infinitely long duration." So time, this empty and purely formal concept, is expressed in the mysteries through transformation of the creative force, libido, just as time in physics is identical with the flow of energetic processes.
>
> —C.G. Jung, SYMBOLS OF TRANSFORMATION[21]

Philo Judaeus writing in the first century of the Current Era described how humans react to the mystery of time: "Time is regarded as a god by evil men who wish to hide the Essential Being.... Vicious men think that Time is the cause of the world, but the wise and good think it is God."[22]

Aion and Zervan are basically one in the same and both bear a remarkable resemblance to Phanes, the hermaphroditic god of the Orphic mysteries. Phanes has a human head, is entwined with a serpent and has wings. Phanes means "Revealer."[23] He is "the Shining One, the First-Created, the 'Father of Eros....' The significance of Phanes is akin to that of the Indian Kama, the god of love, who is likewise a cosmogonic principle.... Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience.... We would be better advised, therefore, when speaking of libido, to understand it as an energy-value which is able to communicate itself to any field of activity whatsoever, be it power, hunger, hatred, sexuality, or religion, without ever being itself a specific instinct."[24]

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[21] P. 280-281.

[22] Jung, C.G., SYMBOLS OF TRANSFORMATION; p. 281.

[23] Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, p. 798.

Aion, Zervan Akarana, represented the continued emanation, evolution and individualization of the creative force through Time earlier symbolized by Phanes in the Orphic mysteries. In the Mithraic mysteries they also represent the syncretism of the Thunderbolt Way of Vajrayana Buddhism, an extremely bold magico-mystical Tantric Buddhist discipline. The adept practitioner is able to manifest the thunderbolt power, *vajra,* within himself and use it to attain ultimate illumination. Zervan Akarana was a personification of ultimate transcendence—of the Logos and Eros, Word and Sensation—into absolute Gnosis where duality is fused into the profound Paradox and Mystery.

Mythologist and historian Joseph Campbell put it another way:

> The function of these cults was to bring about, by one means or another, a psychological transformation in the candidate for knowledge, as a result of which his mind should come to rest in the realization that divinity inheres in, as well as transcends, every particle of the universe and all its beings; the realization that duality is secondary; and the realization that man's goal cannot be to make duality disappear at the end of time, as in the ethical dualistic teachings of the prophet Zoroaster, since time, being boundless, never ends. Boundless Time, Zervan Akarana, holds everything in its tongs; shapes all things with its hammer; yet yields through its hard initiations knowledge of the adamantean

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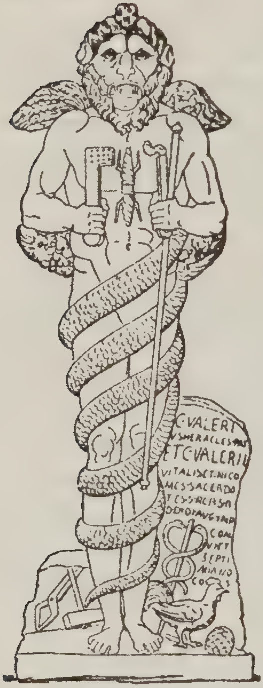
[24] Jung, C.G., SYMBOLS OF TRANSFORMATION;p. 137-138.



Zervan Akarana (left) and Aion (right) were personifications of ultimate transcendence—of the Logos and Eros, Word and Sensation—into absolute Gnosis where duality is fused into the profound Paradox and Mystery. Aion was also called Chronos or *deus leontocephalus*.

reality, which is here and now, beyond the obscuring veil of duality, the true eternity of us all.

This teaching is the same, essentially, as that of the yogic schools of India; and a particularly striking analogy is the Kundalini Yoga of the Gupta and post-Gupta periods. For there the aim was to bring the 'Serpent Power,' the spiritual force of the yogi, from its lowest seat at the base of the spine, up an interior path to the crown of the head, completing seven stages, at

> each of which the psychological limitations of the lower planes of commitment are surpassed. As in India, so in these Hellenistic mysteries, the accomplished initiate both realized his own divinity and was honored as a god: for what better sign of godhood could there be than a human being in whom his own godhood had been realized?.... No less a one than Marcus Tullius Cicero (106-43 B.C.) wrote in his *De Legibus* of the Greek mysteries of Eleusis:
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> "Among the many excellent and divine institutions that your Athens has developed and contributed to human life, there is none, in my opinion, better that these mysteries, by which we have been brought forth from our rustic and savage mode of existence, cultivated, and refined to a state of civilization: and as the rites are called 'initiations,' so, in truth, we have learned from them the first principles of life and have gained the understanding, not only to live happily, but also to die with better hope."
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY

The Mysteries of Mithras lacked an orthodox priesthood. Instead advanced initiates guided novices through the seven stages of mystic illumination. This practice was similar to Gnostic teaching methods developed in Alexandria under Hellenistic influence during that same time period.

> Unlike other Oriental religions of salvation. which were governed by an exotic body of priests (Egyptians, Syrians, Phoenicians), the chiefs of the Mysteries, the *patres*, were recruited among the Italic populations and those of the Roman provinces. In addition, Mithraism differed from the other Mysteries by the absence of orgiastic or monstrous rites. A religion especially of soldiers, the cult impressed the profane by the discipline, temperance, and morality of its members—virtues that were reminiscent of the old Roman tradition.
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. II

Each of the seven Mithraic initiatory grades was connected with a planet. Origen, (a second century BCE Alexandrian Christian theologian), commented on a ladder used in the initiation that had a different metal rung for each of the corresponding grades. The system had its analogs in many later faiths (i.e. the seven sacraments of the Catholic Church) including European Alchemy.

The Christian Constantine's victory in 312 at the Milvain Bridge marked the beginning of the end for Mithraism in the Roman empire. Except for the brief reign of Pagan Emperor Julian, the Mithraist philosopher, Christian prohibitions of religious freedom continued to tighten, which merely forced expression of the human religious spirit into greater sophistication—Alchemy in Alexandria.

> Historians of the sciences distinguish three periods on the formation of Greco-Egyptian alchemy: (1) the period of technical recipes for the operation of alloying, coloring, and imitating gold (for example, the Leiden and Stockholm papyri, which date from the third century B.C.); (2) the philosophical period, probably inaugurated by Bolos of Mendes (second century B.C.), which is manifested in the *Physika kai Mystika,* an apocryphal treatise attributed to Democritus; (3) finally, the period of alchemical literature properly speaking, that of Zosimos (third-fourth centuries) and his commentators (fourth-fifth centuries). Although the problem of the historical origin of Alexandrian alchemy has not yet been solved, the sudden appearance of alchemical *texts* around the Christian era could be explained as the result of a meeting between the esoteric current represented by the Mysteries, neo-Pythagoreanism and neo-Orphism, astrology, the "wisdom of the East" in its various revelations, Gnosticism, etc. (this current was especially the concern of cultivated people, of the intelligentsia) and the "popular" traditions, which were the guardians of trade secrets and magical and technical systems of great antiquity. A similar phenomenon is found in China with Taoism and neo-Taoism and in India with Tantrism and Hatha Yoga. In the Mediterranean world these "popular" traditions had continued into the Hellenistic period a spiritual behavior that is archaic in structure. [And] the growing interest in the traditional techniques and sciences having to do with substances, precious stones, and plants is characteristic of this whole period of antiquity.
>
> ...Attempting to connect a discipline that has haunted the Western world for two thousand years with efforts to counterfeit gold is to forget the extraordinary knowledge of metals and alloying that the ancients possessed; it is also to underestimate their intellectual and spiritual capabilities. Transmutation, the chief end of Hellenistic alchemy, was not an absurdity in the contemporary condition of science, for the unity of matter had been a dogma of Greek philosophy for some time....

> For rather than the philosophical theory of the unity of matter, it is probably the old conception of the Earth Mother bearing minerals as embryos in her womb that crystallized belief in an artificial transmutation, that is, a transmutation performed in a laboratory. It is contact with the symbolisms, mythologies, and techniques of miners, smelters, and smiths that in all probability gave rise to the earliest alchemical operations. But it is above all the experimental discovery of *living* substance, as it was felt to be by the artisans, that must have played the decisive part. Indeed, it is the conception of a complex and dramatic *life of matter* that constitutes the originality of alchemy in contrast to classical Greek science. We have good reason to suppose that the experience of the dramatic life of matter was made possible by knowledge of Greco-Oriental Mysteries.
>
> —M. Eliade, A HISTORY OF RELIGIOUS IDEAS VOL. II

The difference between the alchemical initiation of Zosimos (a fourth century CE Gnostic Alchemist) and the Mithraic initiations of the previous centuries is that Zosimos was the candidate, priest and self-sacrifice all in one. The Mithraic candidate, in contrast, underwent seven mortifications closely guided by Mithraic cult graduates. The attainment of Boundless Time, Zervan Akarana, that is, Immortality, was work that had to be accomplished by the individual candidate alone, and so it was also with the esoteric initiations of the alchemists.

The highest stage in the Mithraic initiations was the sphere of Saturn. Chaldean astrology and Magian science designated all resinous plants to the realm of Saturn. *Cannabis sativa* is a Saturnian plant so designated by the ancients. Also the metal associated with Saturn is lead. Whereas in Mithraic initiation Saturn is the last stage, in alchemy lead is the beginning. Relating to this the Priest, Ion, said to Zosimos, "The spectacle which you see is at once the entrance and the exit and the process." The alchemical *lead* transmuted by reaction within the body of the adept, caused a spiritual metamorphosis or transcendent mystical state beyond space and time. *Cannabis sativa* is listed among the Saturnian medicinal plants of interest to alchemists in PRACTICAL HANDBOOK OF PLANT ALCHEMY: HOW TO PREPARE MEDICINAL ESSENCES, TINCTURES AND ELIXIRS by Manfred M. Junius.

In the original Greek text titled, "The Treatise of Zosimos the Divine, Concerning the Art," two different words were used interchangeably that were translated as "sacrificer." One means "the sacrificial priest who performs the ceremonies." The other is "the prophet and revealer of the mysteries."[25] The sacrificer tells Zosimos, "he who renews me is the sacrificer, by casting away the grossness of the body; and by compelling necessity, I am sanctified as a priest and now stand in perfection as a spirit." Zosimos asks him who he is. He answers, "I am Ion, the priest of the inner sanctuaries, and I submit myself to an unendurable torment."[26] The sacrificer is both priest and revealer meaning the liberation of creative energy represented by Phanes in the earlier Orphic mysteries also resides in Ion, the alchemical offspring of Aion.

With Alchemy the religious evolution of awakened humanity proceeded to unfold beyond the realization of a personal savior within, and of the world savior without. The new ideal was personal realization of divinity through artful manipulation of Nature inspired by Nature—a sort of self-induced metamorphosis both physical and psychical. The pursuit of alchemy demanded experimentation in order to manifest the spirit in the matter. Experimentation lead to more questions of Nature leading to new hypothesis that developed into theories requiring greater synthesis and more experimentation. Alchemy plunged headlong into the challenge. Its body segmented into the sciences whose life blood was experimentation. Its spirit remained in the unrelenting pursuit of knowledge. And Ion, the divinity inherent within the alchemical operator, became the force driving chemical reactions delineated by Science orthodoxy—the positive and negative *ion.*

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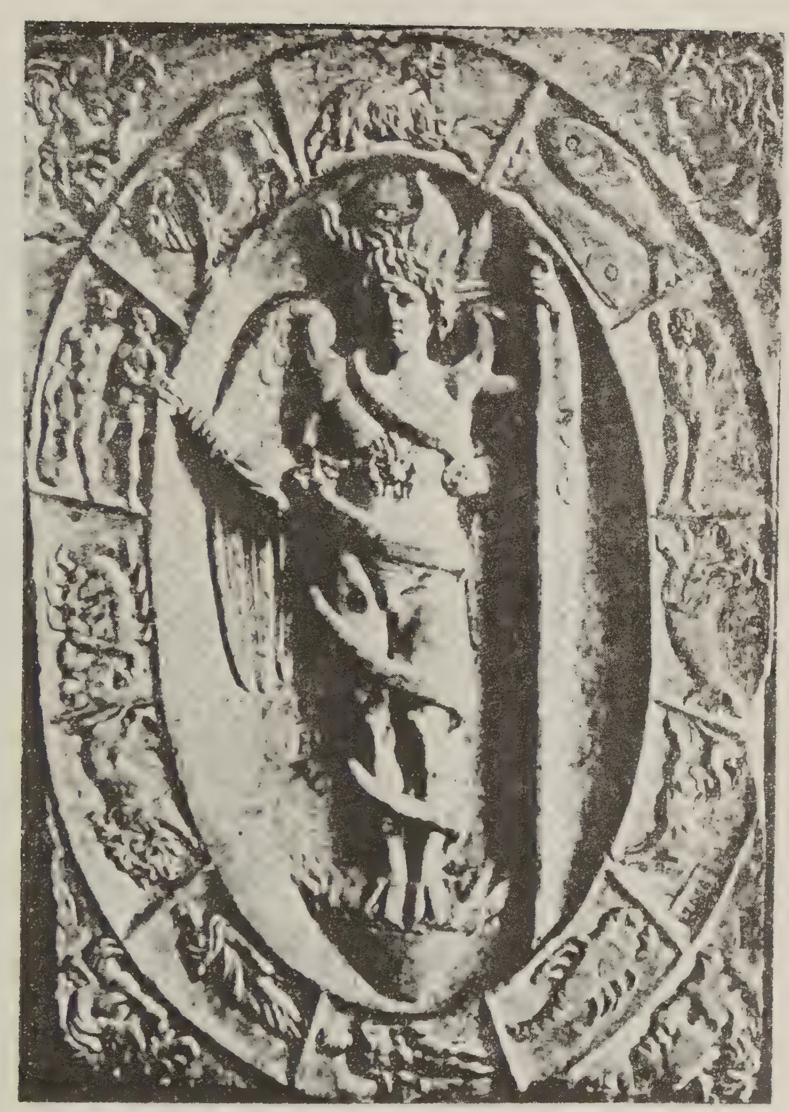
[25] Jung, C.G., ALCHEMICAL STUDIES, p.59.

[26] *Idbid,* p. 59-60.



Phanes in the egg, Orphic releif, Modena Museum.

A New Testament for a New Age

Cannabis, or kaneh bosm, as it was then called, disappeared from Biblical scripture around 300 BC.

> The error occurred in the oldest Greek translation of the Hebrew Bible, Septuagint in the third century B.C., where the terms kaneh, kaneh bosm were incorrectly translated as 'calamus'. And in the many translations that followed, including Martin Luther's, the same error was repeated.
>
> —Sula Benet, EARLY DIFFUSION AND FOLK USES OF HEMP

Some think that at this time the ancient Jewish prophets lost touch with God, causing them to question the authenticity of the holy writ in the Apocrypha.

About the same time (300 BCE) the Gnostics (meaning knowledge) are believed to have formed in Egypt. The Gnostic faith was a synthesis of Neoplatonic, Egyptian, Zoroastrian, Jewish and Hindu-Buddhist and Taoist knowledge and praxis. The Gnostics practiced equal rights among men and women, recognized both the masculine and feminine aspects of the divine, and alternated the leadership roles in their ceremonies.

The religious spirit of the New Age was forged from the psychic flux of open philosophical debate not only tolerated but encouraged in Alexandria, Egypt, the greatest city on earth at the time. By far the most diverse and sophisticated philosophical-religious system to flower in the garden of Alexandrian syncretistic creativity was Gnosticism.

Gnosticism was the continuing evolution and synthesis of philosophical and religious thought guided by the revelations of personal experience purified by the light of reason. Gnosticism encompassed a multitude of disciplined heuristic procedures proven to initiate provocative and expanded apprehension of mind-body undergoing a metamorphic flux of unfolding divinity. The knowers or *gnostikoi,* in Greek, embraced a huge diversity of methods to enhance manifestation of the divine flux. Schools developed around teachers of different methods of the Gnosis. Some schools taught austerity and asceticism; others embraced indulgence and hedonism in the pursuit of knowledge. Gnostic praxis proceeded along three platforms generally, Christian Gnosticism, Zoroastrian (Magian) Gnosticism, and Hermetic Gnosticism.

During the age of Hellenism the various schools of philosophic and religious knowledge in the creative forge of syncretistic expansion were called *heresies.* G.R.S. Mead, author of the first English translation of the second century CE Gnostic treatise, *Pistis Sophia,* wrote in 1900, "It should further be remembered, that the term 'heresy' in the first two centuries, did not generally connote the narrow meaning assigned to it later on. It was simply the usual term for a school of philosophy; thus we read of the heresy of Plato, of Zeno, of Aristotle. The Gnostics, and the rest of Christendom also, were thus divided into a number of schools or 'heresies,' which in these early times were more or less of equal dignity and authenticity."[1]

Gnosticism represented the very best example of syncretic monotheism—the view that all religious beliefs and practices are attempts to know divinity. The Gnostics were antagonistic to the authority of orthodox religious systems based upon a moral code maintained and administered by a professional priesthood. Generally the Gnostics operated at the opposite end of the cultural spectrum, fairly contemptuous of the powers of commercial economy and the attendant personalities involved in religio-statesmanship.

In contrast, ethnic monotheism represented the view that only *my* religion has authentic access to god therefore other religions are to be held in contempt. The leaders of the Jewish nation had for centuries utilized the controlling power of ethnic monotheism to resist absorption into the religious mainstream of Mesopotamian or Levantine culture. By insisting that Yaweah, their god, was superior to all other gods they were able to control the religious practices of their people and keep them distinct from the much larger cosmopolitan population of Semitic peoples living around them.

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[1] G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN, p. 159-160.

Gnostic sages from different schools emanated Christ, Supreme Illumination, the manifestation of deity within, much like the Buddhist sages emanated deity within. The Gnostic schools emphasizing the development of Christness were quite vocal in Alexandria, openly debating Jewish, Jewish Christian, and Paulist Christian theologians, Pagans and heathens alike. The Jewish ethnic monotheists had claimed the one and only authentic personal saviour physically born in the world would come from their nation because their god, Yaweah, was the one supreme god. The Pauline or Paulist Christians out did them by declaring that the Messiah had indeed been born from the Hebrew nation, and that he, Jesus, had taught the way to redemption and salvation from the prophesied apocalypse. The Gnostic Christians rose above the rest revealing that Christ the Saviour was not a god-man of flesh and blood but the godness in each human being and various methods could be utilized to awaken the human soul to its own Chirstness which would lead it out of the ignorance and illusion of the material world into the universe of Light emanating from the ineffable One.

Writing in 1900, Mead made it quite clear:

> The Gnosis was pre-Christian; the Christ illumined its tradition, and by His public teaching practically threw open to all what had previously been kept 'secret from the creation of the world'—to speak more accurately, the intermediate grades of the Mysteries. The leaven worked, and in course of time much which had been previously kept for the 'worthy' alone, was forced into publicity and made common property. It was forced out by the stress of circumstances, inaugurated by the propaganda of Paul, and intensified by subsequent haeresiological controversy. The Gnostics claimed that there were two lines of tradition, the public sayings and the inner teachings which dealt with things that the people in the world could not understand; this side of their teaching they kept at first entirely to themselves, and only gradually put forth a small portion of it; the rest they kept in closest secrecy, as they knew it could not possibly be understood.
>
> —G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN

Mead was referring to the Christian Gnostics. The Magian and Hermetic Gnostics never became obsessed with the personification of a Christ. As a result Magian and Hermetic Gnosticism was driven underground, vilified along with Paganism. The Magian Gnosis integrated with the Hermetic Gnosis and together transformed the pressure of religious persecution directed against them into creative flux from which Alchemy, the philosophical antecedent to science, was crystallized. The Christian Gnostics suffered by far the worst fate. Their systems were cannibalized and absorbed into the metamorphosis that became the orthodoxy of an authority driven monotheistic cult called the Roman Catholic Church—the Church of Paul, the Pharisee zealot who had a vision of the resurrected Jesus Christ.

Gnosticism blossomed in the second century CE during the reign of the Roman Philosopher Emperor Marcus Aurelius. Joseph Campbell quoting from Edward Gibbon said that period was "the apogee of the glory of the Roman Empire: the world system... that at the time, 'comprehended the fairest part of the earth and the most civilized portion of mankind,' and when the various modes of worship that prevailed in the known world 'were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful,' so that 'toleration produced not only mutual indulgence, but even religious accord. Rome gradually became the common temple of her subjects; and the freedom of the city was bestowed on all the gods of mankind.'"[2]

The open religious debate in Alexandria, Egypt that fostered modern religious thought was silenced around 415 CE when orthodox Christian fanatics employing methods of the Jewish Zealots, murdered Hypatia the female philosopher-sage who taught at the Museum of Alexandria.

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[2] Campbell, OCCIDENTAL MYTHOLOGY, p. 371-372, quoting E. Gibbon, THE DECLINE AND FALL OF THE ROMAN EMPIRE, chapters I and II.

> While she was driving to the academy where she taught, a gang of monks dragged her from her chariot, carried her into a church, stripped her, scraped the flesh from her bones with oyster shells, then burned what was left: all by order of St. Cyril, the city Patriarch. By making judicious gifts to civil authorities, Cyril and his monks managed to halt official investigation of Hypatia's murder. Cyril attained sainthood in 1882 when Pope Leo XIII canonized him as a "doctor of the church."
>
> —Barbars G. Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS

Theodosius, the Roman Emperor and a Christian, had previously permitted the fanatics to destroy the Serapeum, the library-university where seminars were conducted on gnositc praxis, medicine and the nascent protoscience of alchemy. With apocalyptic zeal that Paul, the first Christian would have blessed, his religious descendants tore down the Pagan temples and burned their books.

The Romanization of Christianity had culminated about 325 CE, when Constantine, Emperor of Rome, made a politically motivated conversion to Christianity and formed the Roman Catholic Church. At the time of Constantine the Roman Empire was falling apart and loosing control of its "tax-paying population," much of which joined the many scattered groups that had formed around the personality of the "crucified saviour," Jesus Christ. Constantine aspired to bring all "his people" together under one faith. Though, "[h]is comprehension of Christian doctrine was never very clear, he was sure that victory in battle lay in the gift of the God of the Christians."[3]

> The conversion of Constantine marks a turning-point in the history of the Church and Europe. The sovereign autocrat was inevitably and immediately involved in the development of the church, and conversely the Church became more and more implicated in high political decisions. It is characteristic that the

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[3] Chadwick, 1967.

> Western attitude and its consequences has generally been more ambivalent than the Eastern.
>
> —Henry Chadwick, THE EARLY CHURCH

The first Christian Emperor Constantine, having gained control over the entire Roman empire by 324, set about molding it into one spiritual block. He ordered a Council intending to extirpate two heresies: the Donatists of North Africa and the followers of Arius. The Donatists believed the efficacy of a sacrament depended on the spiritual state of the priest; if they were wrong a sacrament could be administered by a heretic or heathen. The followers of Arius maintained that Christ was neither God nor Man but absolutely unknowable and alone; in contrast, to Constantine, the religion of Christ was the fairy godmother of politics.

Over three hundred bishops from every province in the empire attended Constantine's Council of Nicaea in 325. After a sermon by the emperor the bishops set to work first fixing a date for Easter then anathematizing the heresies.

Almost immediately after presiding over this Council that began the civil codification of the Christian orthodoxy, Constantine for reasons unknown murdered his wife Fausta and son Crispus. However during his reign Christianity was merely given equal status with the pagan religions of the empire.

Constantine found little conflict between his new religion of Christianity and the worship of the sun as practiced by his ancestors. "In other words, Constantine was not aware of any mutual exclusiveness between Christianity and his faith in the Unconquered Sun."[4] The Roman Catholic Church went on to change many of the existing Roman holy days into Christian holy days, such as "the celebration of 25 December, the birthday of the Sun-god at the winter solstice."[5]

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[4] *Idbid.*

[5] *Idbid.*

Fifty years after Constantine's Council of Nicaea, Emperor Theodosius the Great prohibited the practice of all religions except Christianity.

> It was Theodosius who dealt the death blow to paganism, for his Draconian decrees prohibited the most inoffensive old customs: the burning of incense and the lighting of a fire at home in honor of the house-god, the pouring of wine with a similar intention and the adoring of trees. Many of these rites were hardly connected with the pagan cult....
>
> Such rites, or rather traditions, were punished by confiscation of the house and prosecution for high treason. The new laws were reinforced sternly by magistrates and judges. The third of a field in which a pagan fire had been kindled was confiscated, even though its owner had not participated in the rite. 'Prejudice disguised itself in religious fervor, and many accused their neighbors of paganism in order to despoil them.'
>
> Festus, former governor of Syria and proconsul of Asia, who had always been an enemy of paganism, was so horrified by these abuses that in his old age he embraced the religion of the persecuted.
>
> —Kurt Seligmann, MAGIC, SUPERNATURALISM, AND RELIGION

Thus the Dark Ages began with the religious prohibitions decreed by Theodosius. The Christian fanatics were unloosed to act out their apocalyptic obsessions. They ran amok throughout the empire attacking people and knocking down temples when they could.

Edward Gibbon, in *The Decline and Fall of the Roman Empire* describes the onset:

> In Syria, the divine and excellent Marcellus, as he is styled by Theodoret, a bishop animated with apostolic fervor, resolved to level with the ground the stately temples within the diocese of Apamea. His attack was resisted by the skill and solidity with which the temples of Jupiter had been constructed... The force of the strongest and sharpest tools had been tried without effect. It was found necessary to undermine the foundations of the columns, which fell down as soon as the temporary wooden props had been consumed with fire; and the difficulties of the enterprise are described under the allegory of a black daemon, who retarded, though he could not defeat, the operations of the Christian engineers. Elated with victory, Marcellus took the field in person against the powers of darkness; a numerous troop of

soldiers and gladiators marched under the episcopal banner, and he successively attacked the villages and country temples of the diocese of Apamea. Whenever any resistance or danger was apprehended, the champion of the faith, whose lameness would not allow him either to fight or fly, placed himself at a convenient distance, beyond the reach of darts. But this prudence was the occasion of his death; he was surprised and slain by a body of exasperated rustics; and the synod of the province pronounced, without hesitation, that the holy Marcellus had sacrificed his life in the Cause of God. In support of this cause, the monks, who rushed with tumultuous fury from the desert, distinguished themselves by their zeal and diligence. ...In almost every province of the Roman world, an army of fanatics, without authority and without discipline, invaded the peaceful inhabitants; and the ruin of the fairest structures of antiquity still displays the ravages of *those* barbarians who alone had the time and inclination to execute such laborious destruction....

The temples of the Roman empire were deserted or destroyed; but the ingenious superstition of the Pagans still attempted to elude the laws of Theodosius, by which all sacrifices had been severely prohibited. The inhabitants of the country, whose conduct was less exposed to the eye of malicious curiosity, disguised their *religious* under the appearance of *convivial* meetings. On the days of solemn festivals they assembled in great numbers under the spreading shade of some consecrated trees; sheep and oxen were slaughtered and roasted; and this rural entertainment was sanctified by the use of incense and by the hymns which were sung in honour of the gods. But it was alleged that, as no part of the animal was made a burnt-offering, as no altar was provided to receive the blood, and as the previous oblation of salt cakes and the concluding ceremony of oblations were carefully omitted, these festal meetings did not involve the guests in guilt or penalty of an illegal sacrifice. Whatever might be the truth of the facts or the merit of the distinction, these vain pretenses were swept away with the last edict of Theodosius....

The ruin of the Pagan religion is described by the sophists as a dreadful and amazing prodigy, which covered the earth with darkness and restored the ancient dominion of chaos and night. They relate in solemn and pathetic strains that the temples were converted into sepulchres, and that the holy places, which had been adorned by the statues of the gods, were basely polluted by the relics of Christian martyrs. 'The monks' (a race of filthy animals, to whom Eunapius is tempted to refuse the name of men)

> 'are the authors of the new worship, which, in the place of those deities who are conceived by the understanding, has substituted the meanest and most contemptible slaves. The heads, salted and pickled, of those infamous malefactors, who for the multitude of their crimes have suffered a just and ignominious death; their bodies, still marked by the impression of the lash and the scars of those tortures which were inflicted by sentence of the magistrate; such' (continues Eunapius) 'are the gods which the earth produces in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people.'
>
> ...The satisfactory experience that the relics of saints were more valuable than gold or precious stones stimulated the clergy to multiply the treasures of the church. Without much regard for truth or probability, they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs they added myriads of imaginary heroes, who had never existed, except in the fancy of crafty or credulous legendaries; and there is reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adorned instead of those of a saint.[6]

No wonder Christianity surpassed Mithraism as the most popular religion of the masses during the fourth century. To practice Mithraism, Magian or Hermetic Gnosticism was a crime of high treason against the state punishable by forfeiture and death. Pagan religious rites had been transformed into friendly picnics in the park, then prohibited altogether.

The prohibition obsessed Paulist Christians could not tolerate the pantheism of the Pagans though it ultimately differed little from the Christian belief in the transcendent nature of God. Pantheism is "the doctrine that God is the transcendent reality of which the material universe and man are only manifestations..., any religious belief or philosophical doctrine which identifies the universe with God."[7]

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[6] Reprinted in OCCIDENTAL MYTHOLOGY, p. 390-393.

Emperor Justinian finished the work initiated by Theodosius and the Christian priest class. Justinian reigned for thirty-eight years starting in 527. He immediately began to exterminate all remaining Pagans. He closed the University of Athens in the second year of his reign and converted multitudes to Christianity by imperial decree. The theology of orthodox Christianity and the sentiments of the Roman Catholic Emperors were completely imbued with a hodge-podge of pseudo-history soldered to arbitrary elements of Christian myth. The whole was held together by incessant condemnations and prohibitions.

Pagan Gnosticism was condemned and prohibited. But the Magian and the Hermetic Gnostics withdrew from philosophical and mystical debate, many sages having previously retired into the kitchen laboratory to kindle the Mystery hidden in matter—to make it manifest. The language of debate held in such high esteem in the golden age of Alexandria underwent a metamorphosis in the kitchen laboratories of the sages: the inscrutable lexicon of Alchemy was born from it. Without the key to the alchemical lexicon the Christian high priests—bishops—thought alchemy was nothing more than formulas for making gold from lead or other worthless items.

Why such violent fanaticism among the Christians? Joseph Campbell indicated the origin of this competitive religious zeal in OCCIDENTAL MYTHOLOGY: "In the Hellenistic period, notably from c. 200 B.C. to c. 100 A.D., there burst upon certain Jewish minds the highly thrilling idea that their own national Messiah would be, in fact, the cosmic Messiah at the end of time (like Saoshyant)—upon whose appearance there would follow gloriously, amid thunderous phenomena, the resurrection of the dead, liquidation of time, and all the rest. Moreover, the day was at hand. An abundant, imaginative Apocalyptic literature burst into bloom, first among the Jews, but then also among Christians."

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[7] WEBSTER'S NEW UNIVERSAL UNABRIDGED DICTIONARY, 1992.

The Essenes, a Jewish religious sect, were largely responsible for the formulation of ideas concerning the coming of the Hebrew world saviour. The Essenes established a remote military-barracks style monastery complex at the Wady Qumran on the northeast corner of the Dead Sea. There they awaited the coming of the Jewish world saviour, for they were certain the end of the world was near. The Essenes occupied the monastery barracks between 110-45 BCE, at a time when people frequently fled into the desert wasteland to escape the murderous wrath of a series of psychopathic politician-priests vying for control of the Jewish state through religious prohibitions.

At Qumran the Essenes would grab their religious manuscripts (heresies), which they believed the politician-priests could use as an excuse to murder them; they would run into the desert and bury them in any convenient nook or cranny when word of new slaughters reached them. The first of those scrolls to be found that were hidden in the desert over two thousand years ago were called the Dead Sea Scrolls. They are the oldest Jewish religious texts in existence.

The Essenes took vows of chastity, poverty, and obedience. They placed emphasis on a kind of ritual bathing and offered semi-sacred communal meals. Apparently they were the first Jewish sect to adopt the monastic life. They also maintained Essene meeting groups or cells in the cities. Concerning Essene practices among their contemporaries Campbell wrote:

> Josephus noted the resemblance of the Essene to the Orphic movement of the Greeks, both in mythology and in custom; and connections now may be suggested as well with the Buddist-Hindu ideal of monastery life. For we have sufficient evidence of the entry of Indian influence into the Hellenistic-Levantine sphere at this time. A recently found rock-wall inscription of the Buddist king Ashoka (r. 286-232 B.C.), near Kandahar, South Afghanistan, bears a text in both Greek and Aramaic. And another Ashokan text declares that the Buddist king sent mission-

> aries to Antiochus II of Syria, Ptolemy II of Egypt, Magas of Cyrene, Antigonas Gonatas of Macedonia, and Alexander II of Epirus—all influential monarchs in major centers of the Hellenistic world.
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY

The Dead Sea Scrolls represent the focus of the Jewish apocalyptic movement. According to Campbell, "it was from the general neighborhood of this movement that the Christian mission sprang." The Essenes and the early Jewish Christians were distinguished from the Pharisaic associations and other movements within Judaism by the perception that they were already the called and chosen congregations of the end of days. However the Essenes looked forward to the coming of the messiah, in contrast, the Jewish Christians believed the historic messiah had already come.

The first public followers of the teachings of Jesus, the Jewish mystic and teacher, were Jews called Iessaei. Philo Judaeus (c. 20 BCE-54 CE) the most Hellenized of the Jewish semi-Platonist philosophers, referred to them by that name in his writings. The followers of the earliest converts of Jesus were also called Nazoraei. Their collection of teachings and Sayings or Logia was called "The Gospel According to the Hebrews." About them, G.R.S. Mead wrote:

> Who the original Iessaeans or Nazoraeans were, is wrapped in the greatest obscurity; under another of their designations, however, the Ebionites or 'Poor Men,' we can obtain some further information. These early outer followers of Jesus were finally ostracized from the orthodox fold, and so completely were their origin and history obscured by the subsequent industry of heresy-hunters, that we finally find them fathered on a certian Ebion, who is as non-existent as several other heretics... who were invented by the zeal and ignorance of the fourth-century haeresiologists....
>
> How did the original Ebionites view the person and teaching of Jesus? They regarded their leader as a wise man, a prophet, a Jonas, nay even a Solomon. Moreover, he was a manifestation of the Messiah, the anointed, who was to come, but he had not yet appeared as the Messiah; that would only be at his second coming.... He was to come as king, and then all the nations would be

> subjected to the power of the Chosen People, and for a thousand years there would be peace and prosperity and plenty on earth.
>
> Jesus was a man, born as all men, the human son of Joseph and Mary. It was only after his baptism, at thirty years of age, that the Spirit descended upon him and he became a prophet. They therefore, guarded his Sayings as a precious deposit, handing them down by word of mouth.
>
> ...The true historical side of popular Christianity (the original Ebionite tradition) became more and more obscured, until finally it had so completely disappeared from the area of such tradition, that a new 'history' could with safety be developed to suit the dogmatic evolution inaugurated by Paul....
>
> —G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN

Baptism is an ancient rite coming down from the old Sumerian temple city, Eridu; it was a rite of purification to Ea the god of Wisdom and water, architect of humanity. In the Hellenistic period Ea was called Oannes; which is Ioannes in Greek, Johannes in Latin, Yohanan in Hebrew and *John* in English.

The baptism of Jesus where the Spirit descended upon him was performed by John the Baptist in the Jordan river. John was not an Essene though their influence was strong in the area. He was more in line with Elijah the prophet. He wore animal skins, ate only locusts and honey, and baptized with water. Historian Josephus writing about John the Baptist in the first century CE stated that "he was a good man and commanded the Jews to exercise virtue through justice toward one another and piety toward God, and by so doing to arrive at immersion; for immersion would be acceptable to God only if practiced not to expiate sins but for purification of the body after the soul had first been thoroughly purified by righteousness."[8]

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[8] OCCIDENTAL MYTHOLOGY, p. 348.

Elderly Zacharias, while burning incense had a prophetic vision announcing that he and his barren wife would have a son who shall be filled with the Holy Spirit:

> According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him,* he was troubled, and fear fell upon him. But the angel said unto him, fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and...he shall be filled with the Holy Ghost, even from his mother's womb.[9]

Paul began his career by persecuting the Ebionites in the name of his Pharisaic benefactors. He was present when the martyr Stephen was stoned to death. It was recorded in the Acts of the Apostles, "the witnesses laid down their garments at the feet of a young man named Saul. ...And Saul was consenting to his death. And on that day a great persecution arose against the church in Jerusalem. ...Saul laid waste the church, and entering house after house, he dragged off men and women and committed them to prison."

In his work GENIUS MADNESS AND FAME, psychiatrist Wilhelm Lange-Eichbaum renders a detailed portrait of the personality of Paul. Physically he was short, frail and unprepossessing, but his temperament was impetuous, austere and ascetic. His zealotry at persecuting Christians compensated for his own feelings of inadequacy. In this regard he had boundless energy and a matching ego. He blamed demons for his frequent mood swings and blackouts. "Recent commentators have shown that the cause of what he often described as a 'thorn in the flesh' (2

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[9] *The Gospel According to St. Luke*, Chapter 1, verses 9-15; HOLY BIBLE, King James version, Gideon's 1974 edition.

Corinthians 12:17, cf Galatians 6:17), was not epilepsy, as formerly suggested, but was probably his own [repressed] homosexuality. The problem gave him a strong dislike of sex and sexuality altogether, a disposition that was fundamental to his development of an ascetic doctrine of marriage that has turned out to be central to the notions of women and of sexuality that have dominated Christian attitudes from then until now."[10]

After Paul was converted to Christianity he formulated his own doctrine, the first principle of which held that the Law had been nullified: "The Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian...." What Law Paul was referring to is uncertain; was it the Judaic laws of purity and morality established by the prophets of Yaweah, or the Golden Rule (Do unto others as you would have them to unto you) taught by Jesus? The Christian church that he founded was rejected by the Ebionites and Jewish orthodoxy alike. So Paul went out looking for converts among the gentiles. His success was limited. In Athens his religious contentions were considered spiritually naive and he was mocked.

The New Testament was not compiled into a set orthodoxy until more than three hundred years after the time of Jesus. The works of what constitutes the present day New Testament were selected from the many written accounts of Jesus' life. Editing was done by Bishop Athanasius of Alexandra in 367 CE, Church Council of Hippo in CE 393, and again by the Council of Carthage in 397.

The new fathers of the Roman Catholic Church (the Paulist Church) erased and reinterpreted much of the information regarding Christ's true gospel. For instance, the original Christian symbol was a fish, but Constantine chose a more foreboding candidate for his branch of Christianity—the symbol of Christ's death, the cross.

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[10] Holger Kersten, JESUS LIVED IN INDIA, p. 204.

> Let us not forget that around the luminous cross, seen in a vision by Constantine, appeared those prophetic words, which he adopted on his standard: In this sign thou shalt conquer.
>
> —Fulcanelli, Master Alchemist, LE MYSTERE DES CATHEDERALES

Not all the information concerning early Christianity was lost. Some groups managed to hide fragments of their manuscripts, as did the Gnostics and Essenes. Others escaped, leaving descendants to carry on their traditions.

A very different view of Christianity than what is offered by the Bible's New Testament emerges in the rediscovered Holy Books of the Gnostics and Essenes. THE DEAD SEA SCROLLS and THE NAG HAMADI LIBRARY (also known as the COPTIC GNOSTIC LIBRARY) present a view that brings into question the authority of the generally accepted version of who Jesus, the man, was and what Christianity really is.

> The New Testament Gospels of Luke and Mathew report that Jesus taught his disciples something we now call the Lord's Prayer. This prayer has been revered by Christians for nearly 2,000 years. But now the Jesus seminar, a group of Biblical scholars who research sayings attributed to Christ, has concluded that Jesus did not compose the prayer after all. The article goes on to quote Emory University professor and Jesus Seminar member Vernon Robbins: "It is clear these ideas and others were put together into a formal prayer by a Jewish sect that followed the teachings of Christ after the crucifixion. Known as the Q community, this group, in northern Galilee, actively collected and expanded the sayings of Jesus." The article continues further: "To back up his claims Robbins points to the Coptic Gospel of Thomas, a compilation of sayings by Jesus written between A.D. 40 and 100. Not discovered till the mid-1940's, the Gospel of Thomas indicates that Jesus objected to formalized prayer, it even quotes Jesus as saying, "He who prays will be cursed." Says Robbins, "That supports our skepticism that Jesus would have introduced an entire, formalized Lord's Prayer."
>
> —Sherry Baker, from "What Jesus Really Said," *Omni,* May, 1989

Josephus, a Jewish historian from the first Christian century, stated the Essenes displayed "an extraordinary interest in the writings of the ancients, singling out in particular those which make for the welfare of the soul and body: with the help of these, and with a view to the treatment of diseases, they investigate medicinal roots and the properties of stones."[11]

Scholar John M. Allegro suggested that the word essence is derived from an earlier word meaning both "prophet" and "water, oil expert." "[T]he old Sumerian word for 'physician,' A-ZU or I-ZU, literally 'water, oil expert,' also stands for 'prophet, seer.' The name Essene, known otherwise only in its Greek, transliterated form, comes probably from the same root."[12]

The following curious passage seems to hint at a secret Judaic tradition of cannabis use:

> The recipe from the wilderness. The Suama plant. The area around Tell Abu Matar. The recipe found on urns and cups, workmanship of high quality, used at religious feasts, the roots boiled and drunk or the leaves smoked.
>
> "To report none of their secrets even though tortured to death."
>
> A holy hermit named Zin, also called Aqrabbim, first author of recipe, clothed only with what grew on trees, ate only wild food, took cold water baths, renounced pleasure other than his brew, devoted to peaceful acts, members of his family lived for over a hundred years, artisan and craftsman, would not make weapons, could read ancient symbols, wrote a new language of his own symbols, studied herbs and roots and always fasted the longest, would not offer animal sacrifice, excluded from the Temple of Jerusalem, made brews for foretelling the future.
>
> The recipe: Suama plant found in region of Kadesh-barnea, northeastern Sinai, the site of the Ascent of Aqrabbim.
>
> Dr. W.F. Cartwell of Oriental Institute has no recollection of recipe but speaks of leaves smoked and inhaled at a Palestine synagogue during the writing of the Hasteric Scrolls (Books of Joy). He adds that "The suama plant is known to us from the time of the Pentateuch. Some very early discoveries have been made concerning the suama plant. We find it coming up again

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[11] John M. Allegro, THE SACRED MUSHROOM AND THE CROSS, page 30.

[12] *Idbid.*

> and again under different names. Smoking its leaves or using its roots as a herbal drink always produces states of flashing colors and euphoric bliss. Here is a specimen of a type of recipe credited to a hermit named Zin..."
>
> December 28th, 1963 ... Heartiest congratulations ... discovery ... no possible doubt ... the Light of Zin ... hermit called Zin ... smoking the Suama plant ... brewing the roots ... recipes do exist ... third century B.C. ... incredible perhaps older ... not the slightest doubt ... preserved in caves ... visions and cures ... genuine ... incredible....
>
> —Melvin Clay, "Fragments From A Search"[13]

Evidence indicating hemp use by the Jews in Talmudic times (200-500 CE) can be found in the *Abodah Zarah*:

> The Jews of Talmudic times were particularly concerned about certain precepts which prohibited the mingling of heterogeneous substances, and on at least one occasion the sages argued over whether hemp seeds could be sown in the vineyard. The majority opinion was that such intermingling was permissible, indicating that they recognized a certain similarity between cannabis and the grape. This similarity could not have been due to the appearance of the two plants and must have centered around the intoxication produced by each.
>
> —Ernest Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

In an Associated Press article, "Hashish Evidence is 1,600 Years Old" that appeared in *The Province,* a Vancouver, British Columbia, newspaper, on June 2, 1992, we read:

> JERUSALEM - Archeologists have found hard evidence that hashish was used as a medicine 1,600 years ago, the Israel Antiquities Authority said yesterday.
>
> Archeologists uncovered organic remains of a substance containing hashish, grasses and fruit on the abdominal area of a teenage female's skeleton that dates back to the fourth century, the antiquities authority said in a statement.

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[13] THE BOOK OF GRASS, p. 18-19.

> Anthropologist Joe Zias said that although researchers knew hashish had been used as a medicine, this is the first archeological evidence.
>
> The teen, whose skeleton was unearthed in a family tomb in Bet Shemesh near Jerusalem, died in childbirth, the remains of a full term fetus in her pelvis.
>
> The statement said the organic remedy of hashish, grasses and fruit "had been placed on the abdominal area, apparently to reduce labor pain and hemorrhaging, and to increase the force of uterine contractions."
>
> A similar synthetic substance is used today to prevent vomiting in cancer patients undergoing chemotherapy, the statement said.

The Copts were one of the native Egyptian peoples. Their language, developed from ancient Egyptian, is now a dead language used only by the Coptic Church—the native Christian church in Egypt. According to church tradition, "Coptic" is derived from "Kuftaim," son of Mizraim, a grandchild of Noah (Atrahasis, Utnapishtim, etc.) who first settled in the Nile valley in the neighborhood of Thebes, the splendorous ancient capital of Egypt described by Homer as "the city with a hundred gates." By 2200 BCE the whole of Egypt was united under a Theban prince. Professors Hofmann and Schultes state that ancient Thebeans used marijuana in a beverage.[14]

According to E.A. Wallis Budge in THE DIVINE ORIGIN OF THE HERBALIST:

> The Copts, that is to say the Egyptians who accepted the teachings of St. Mark in the first century of our era, and embraced Christianity, seem to have eschewed medical science as taught by the physicians of the famous School of Medicine of Alexandria, and to have been content with the methods of healing employed by their ancestors.[15]

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[14] Schultes and Hofmann, PLANTS OF THE GODS, p. 98.

[15] At page 79.

There is a wealth of information in the NAG HAMMADI LIBRARY,[16] or COPTIC GNOSTIC GOSPELS, that conflicts with New Testament accounts. One of the most venerated of the early Roman Christian Church fathers, Bishop Clement of Alexandria, penned the following reply to a man named Theodore who had complained to the Bishop about a Gnostic sect:

> Such [men] are to be opposed in all ways altogether. For even if they should say something true, one who loves the truth should not, even so, agree with them. For not all true [things] are the truth, nor should that truth which [merely] seems true according to human opinions be preferred to the truth, that according to the faith.[17]

In the Gnostic tractate, "The Acts of Peter and the Twelve Apostles,"[18] the traveling apostles sail to a land where they meet a cloaked man who turns out to be their previous master, Jesus, in disguise. Jesus gives the disciples an unguent box and a pouch full of medicine, and tells them to go into the city of habitation and heal the sick. For, he says, you must heal the bodies first before you can heal the heart. Cannabis has been used since ancient times as an unguent (balm for burns and cuts) as the leaves contain a natural antibiotic. Cannabis flowers also have a history as a medicine for countless ills.

Prior to dispensing the therapeutics in his *pouch full of medicine* and *unguent box* a parable ensues. The mysterious one in disguise announces to all from the streets, "Pearls! Pearls!" The wealthy see that he carries no bags or boxes that could contain a fortune in pearls so they ignore him. The poor hearing him just want to see a real pearl so they can say they have seen something of great value.

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[16] Discovered in the Nag Hamadi region of upper Egypt in 1945.

[17] M. Smith, THE SECRET GOSPEL (1974), from a letter found in a monastery near Jerusalem by Professor Morton Smith of Columbia University in 1958.

[18] Editors of THE NAG HAMADI LIBRARY suggest this is an apocryphal work dating from around the second century CE.

He tells them "If it is possible, come to my city, so that I may not only show it before your (very) eyes. but give it to you for nothing." Peter and the Apostles witness the man's kindness and Peter said, "I want to know your name and the hardships of the way to your city because we are strangers and servants of God. It is necessary for us to spread the word of God in every city harmoniously." The mysterious one answered, "If you seek my name, Lithargoel is my name, the interpretation of which is, the light, gazelle-like stone." Gazelle is symbolic of divine intoxication. (See appendix, *Tree of Knowledge and Sacred Drink of Immortality*.) *Light gazelle-like stone* is also terminology found in alchemical symbolism, though not linked as a name. *Light* refers to the manifestation of One-mind. *Gazelle-like* refers to the soul and the nature of its relationship to the spirit in One-mind. *Stone* refers to the body of the manifest One. The goal of alchemy is the perfecting of the manifestation of spirit-soul-body through the use of powerful medicines that heal diseases of the body, soul and spirit.

The NAG HAMADI collection also holds some interesting insights regarding the psychological disposition of Peter the apostle. It becomes quite apparent that Peter was a misogynist. In "The Gospel of Mary" Peter accuses Mary of lying after getting her to reveal the secret teachings Jesus gave her. The apostle Levi is then forced to speak out against Peter's "hot temper" and his "contending against the woman like the adversaries."

In another Gnostic tractate, "Pistis Sophia," Peter complains to Jesus that Mary is dominating conversation with him and is displacing the rightful priority of Peter and his brother apostles. Jesus rebukes Peter, then Mary confides in Jesus: "Peter makes me hesitate; I am afraid of him because he hates the female race."

Interestingly, THE NAG HAMADI has the following to say about Mary in the "Gospel of Phillip":

> The companion of the [Saviour is] Mary Magdalene. [But Christ loved] her more than the other disciples and used to kiss her [often] on her [mouth]. The rest of [the disciples were offended by it]. They said to him, "Why do you love her more than

> all of us?" The Saviour answered and said to them, "Why do I not love you as [I love] her?"
>
> The "Dialogue of the Saviour" [another Gnostic tractate] not only includes Mary Magdalene as one of the three disciples chosen to receive special teachings but also praises her above the other two, Thomas and Mathew: "she spoke as the woman who knew all."
>
> —E. Paigel, THE GNOSTIC GOSPELS [19]

The Gnostics revered and respected the Mother Goddess; women were equal with men in the Gnostic sects and Christ was sometimes referred to as Saint Sophia—a reference to the Goddess of Wisdom, Sophia. The Gnostics wrote openly about sex and considered it sacred, as can be seen in another Hermetic Gnostic tractate, "Asclepius":

> And if you wish to see the reality of this mystery, then you should see the wonderful representation of the intercourse that takes place between the male and the female. For when the semen reaches the climax, it leaps forth. In that moment the female receives the strength of the male; the male for his part receives the strength of the female while the semen does this.

Asclepius continues:

> If it happens in the presence of those who do not understand this reality, it is laughable and unbelievable. And, moreover these are holy mysteries.

Regarding those who would deny the sex act:

> Therefore such people are blasphemers. They are atheistic and impious. Therefore wickedness remains among the many, since learning concerning the things ordained does not exist among them. For the knowledge of the things which are ordained does not exist among them.

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[19] The authors of THE HOLY BLOOD AND THE HOLY GRAIL put forth an interesting hypothesis that Jesus and Mary Magdalene were husband and wife.

According to R.A. Wilson, the Gnostics, like the Sufis, had an ascetic wing and a sex yoga wing.[20]

> Though orthodox Christianity renounced both sexuality and androgyny in religious images, Gnostic Christians used them. As Kali was the female half of Shiva, so the Gnostic Great Mother Sophia was the female half of Christ. Gnostic Christians said those who received the true revelation of the Father-Mother spirit were the only ones prepared for the secret sacrament called "apolytrosis," "release," a concept identical with Tantric "moksha," or "liberation."
>
> Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS

Mircea Eliade also commented on some of the Gnostic sects view of sexuality as a sacred act in his HISTORY OF RELIGIOUS IDEAS VOL. III:

> To the sexual techniques and orgiastic rituals of the Tantric schools of "left hand path" there corresponds the orgies of the libertine Gnostic sects.

Early Jewish tradition forbade unmarried men to work with children or become Rabbis. On the other hand, the present day Roman Catholic Church echoes the lasting and devastating effects of the unbalanced psyche of the zealot Paul and the apostle Peter. Peter's blatant hatred of women, Mary Magdalene in particular, could well be interpreted as jealousy for Jesus's affections. The denial of his own sexuality may have been the reason he laid the early foundations of a crippling dogma that makes people afraid and ashamed of their own natural instincts.

> The struggle against sexuality which played and stills plays a large part in the so-called morality of the Christian Church has probably caused more human misery than all the great plagues combined. This struggle which, at its height, reduced large segments of the population of Europe to the status of devil-obsessed homicidal lunatics, had its origin in the cerebrotonic conflict between a strong sexual urge and an interfering roof brain which

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[20] SEX AND DRUGS.

> refused to accept that urge or permit it to flow in its normal channels.
>
> —Dr. Robert S. De Ropp, THE MASTER GAME

The resulting repression of human sexual knowledge has created a vastly over populated world and made it difficult for parents to teach their children about their bodies and how to be comfortable with their own sexuality. When one is repulsed and afraid of one's own nature, then how can you enjoy and respect the natural world around you?

The Roman Catholic Church itself has paid the highest price for this repression. The deviances caused by this are as plain as the headlines about pedophile priests, whose own undeveloped sexuality is only comfortable rearing it's malformed head in the presence of innocent children.

> Almost the entire blame for the hideous nightmare that was witch mania, and the greatest part of the blame for poisoning the sexual life in the West, rests squarely on the Roman Catholic Church.
>
> —Masters, R.E.L., EROS AND EVIL

Eucharist and Initiate

Archeologists recently found cannabis medicine in an excavation located in Bet Shemesh, near Jerusalem. The site is dated from about the time the Roman Catholic Church was formed. Apparently the cannabis was used as an aid in child bearing and as a healing balm and an inhalant.[1] The newly formed Roman Catholic Church replaced the true sacraments, plant angels which opened the participants minds, with unleavened bread and alcoholic wine.

Three Magi announced the coming of Christ. The Magi[2] were known for their use of an intoxicating sacrament called Haoma. Although the identity of Haoma is no longer known and the name may have referred to a number of plants,[3] we do know that before and at the time of Christ the ancient Zoroastrians used a preparation of Indian hemp in their death and rebirth initiations, as well as in other rituals. The Gnostics were deeply influenced by the ancient Magi. The Gnostics were accused of using secret sacraments, and more than likely also used cannabis in their similar initiatory rituals. The sacramental use of hemp by the Magi at the time of Christ and for at least a thousand years before then is certain. Any references to the use of soma or haoma as a Eucharist in that time frame is most likely a reference to a bhang preparation.

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[1] *Nature*; Vol. 363, 20 May, 1993.

[2] Some sects of Magi were also known as Zoroastrians, after their prophet Zoroaster.

[3] See chapter 3, *Persia.*

> Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, Why am I evil spoken of for that which I give thanks. Whether therefore ye eat, or drink , or whatsoever ye do, do all to the glory of God
>
> —1 *Corinthians* 10: 29-31

> Give yourself gladness from the true vine of Christ. Satisfy yourself with the true wine in which there is no drunkenness nor error. For it (the true wine) marks the end of drinking since there is in it (the power) to give joy to the soul and mind through the Spirit of God. But first, nurture your reasoning powers before you drink of it (the true wine).
>
> "The Teaching of Silvanus," THE NAG HAMMADI LIBRARY

Only the most vague references to Christ's life before the age of thirty exist. Is it too much to put forth that these same Magi, who showed such a keen interest in the baby Jesus, would later want to be part of his spiritual development? Or could they have at least instructed the local Zoroastrian Gnostics to assist in teaching Jesus?

According to the "Apocryphon of John," in THE NAG HAMMADI LIBRARY, (Gnostic Scriptures), "if you wish to know them, it is written in the book of Zoroaster." And E. Pagels states in THE GNOSTIC GOSPELS that Bishop Irenaeus the early Christian Patristic heresiologist accused the Gnostics of initiating with a secret sacrament.

The author of the Gnostic tractate "Zostrianos" in THE NAG HAMMADI LIBRARY, has been linked to the lineage of Zoroaster, the Magi Prophet. The "Zostrianos" tractate offers a clear example of the Zoroastrian influence in Gnosticism including the use of the Zoroastrian initiatory drink "bhangi."

> After I parted from the somatic darkness in me and the psychic chaos in mind and the feminine desire ...I did not use it again...
>
> —Zostrianos

Although, somewhat fragmented, the Zostrianos tractate also contains another interesting reference to the psychoactive sacrament:

> And I said, I have asked about the mixture [....] it is perfect and gives [...] there is power which [has...those] in which we receive baptism...

—Zostrianos

Zostrianos then gives an account of an out of body experience which was initiated by the substance that he "... did not use again." This experience undeniably parallels the adventures of the Zoroastrian heroes Gustap and Ardu Viraf, who after drinking a cup of bhang were, "transported in soul to heaven and had the highest mysteries revealed to them." In the Zend-Avesta, which is believed to have been written by Zoroaster about the seventh century BCE, referred to bhang as the "revealer of the highest mysteries."

We propose that Jesus was initiated into the most secret and knowledgeable religious movements of that time: the Zoroastrian and Egyptian *Gnosis*. The Gnostic religious movement flourished in Egypt, where New Testament scriptures indicate Jesus studied. In all probability, the Gnostics initiated Jesus into the deep secret of the true Eucharist. It is also possible Jesus studied Buddhism while in Egypt.

> After the wise men of the East had located the child Jesus near Jerusalem, his father Joseph received an instruction from God: "Arise, and take the young child and his mother, and flee into Egypt...." (Matthew 2:13) The route of the flight would probably have taken them via Hebron to Beersheba, and from there across the desert to the Mediterranean. Only here, on the border of Egypt, were they safe. At the time, some one million Jews were living in Egypt—two hundred thousand in Alexandria alone. By custom the country had for some time been a haven for Jews, who lived in what were virtually colonies complete with synagogues, schools and everything else to make an expatriate feel at home.
>
> Professor Hassnain once told me that Buddhist missionary schools—*viharas*—existed in Alexandria even before the Christian era. My Chinese Buddhist handbook defines a *vihara* as a place "which is either an academy, a school or a temple, and serves in the study or practice of Buddhism...." It is thus quite conceivable that Jesus was introduced to the wisdom of Eastern philosophy from early childhood by Buddhist scholars in Alexandria.
>
> —Holger Kersten, JESUS LIVED IN INDIA

The most probable scenario is that Jesus was initiated into a Gnostic analog of the secretive Mithraic mysteries, and was so impressed with it, that he felt these ceremonies should be made public. Evidence indicating this can be seen in Jesus giving Simon, the son of Jonah, the new name "*Peter*", the "Rock." The highest grade of the Mithraic initiation was that of "*Pater*" (Father). In the New Testament, Jesus says of Peter, that he shall found his Church on this "*Rock*'," (*Petra=Rock* in Latin;). Interestingly, a Mithraic myth tells of Mithra's birth from a rock (*de petr natus*)

> The Gnosis was pre-Christian; the Christ illumined its tradition, and by His public teaching practically threw open to all what had previously been kept 'secret from the creation of the world'—to speak more accurately, the intermediate grades of the Mysteries.
>
> ..."The worship of Mithras, or of the sun-god, was the most popular of the heathen cults, and the principal antagonist of the truth during the first four centuries of our period." Such is the statement of one who looks at it from the point of view of a Christian ecclesiastic, and indeed the Church Fathers from the time of Justin Martyr onward have declared that the Devil, in the Mysteries of Mithras, had plagiarized their most sacred rites by anticipation.
>
> —G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN

> In the Clementine Recognitions, the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, an initiate of the heathen temples....
>
> In certain rites both in the Indian and the Parsee religions, the devotees drink the juice of the Soma, or Haoma plant. They consider it a god as well as a plant, just as the wine of the Christian sacrament is considered both the juice of the grape, and the blood of the redeemer...
>
> It is in the ancient religion of Persia—the religion of Mithra, the Mediator, the Redeemer and the Saviour—that we find the nearest resemblance to the sacrament of the Christians, and from which it was evidently borrowed.
>
> M. Renan, speaking of Mithraicism says: "It had its mysterious meetings: its chapels, which bore a strong resemblance to little churches. It forged a very lasting bond of brotherhood between its initiates: it had a Eucharist, a Supper so like the Christian mysteries, that good Justin Martyr, the apologist, can find only

> one explanation of the apparent identity, namely, that Satan, in order to deceive the human race, determined to imitate the Christian ceremonies and stole them.
>
> —T.W. Doane, BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS

> [I]he Christian apologists feared the possible "competition" of Mithraism, for they saw in the Mysteries a diabolical imitation of the Eucharist. The mere fact the Christian apologist vigorously denounced them as diabolical imitations of the Eucharist testifies to their sacred character. As for initiatory baptism, it was also practiced by other cults. But for the Christian theologians of the second and third centuries, the similarity with Mithraism here is even more disquieting, for the sign marked on the forehead with a hot iron reminded them of the signatio, the rite that completed the sacrament of baptism; in addition, from the second century on, the two religions celebrated the nativity of their God on the same day (Dec. 25) and shared similar beliefs concerning the end of the world, the Last Judgment, and the resurrection of bodies.[4]
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, Vol. III

> Before returning to heaven, Mithra celebrated a last supper with his twelve disciples. In memory of this, his worshippers partook of a sacramental meal marked with a cross. This was one of seven Mithraic sacraments, the models for the Christian seven sacraments.
>
> —Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS

In THE MISSING LINK, a study of potential references to the feminine in Christian and Judaic literature, C. Grainger comments on a painting by Roger Van der Weyden (1453) titled Seven Sacraments Triptych: "If one looks closely at the upper right portion of the panel one notices the priest is wearing a veil." The author stated that the only reason she knew for the use of a veil is to denote widowhood or a religious woman. What the author was not aware of is that when conducting their rituals and offering their Eucharist, Mithraic priests wore veils as a part of their sacred dress.

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[4] December 25th became officially recognized as the birth date of Jesus about 375 CE. This date is also associated with the pagan festival of lights marking the passing of the Winter Soltice.

> One of the simplest and most complete of Magick ceremonies is the Eucharist. Take a substance symbolic of the whole course of nature, make it God, and consume it. A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magickal life. The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.
>
> –Alastair Crowley, MAGICK IN THEORY AND PRACTICE

G.R.S. Mead, author of the first English translation of the *Pistis Sophia* and *Extracts from the Books of the Saviour* from the Gnostic ASKEW CODEX in 1896, summarized the value of mystic baptism with quotations from *Extracts from the Books of the Saviour*:

> Hereupon Jesus celebrates the mystic eucharist and the first Baptism of Water, with ceremonies and invocations almost identical to those in the Codex Brucianus. The disciples inquire further as to the nature of the *Baptism of Incense*, the Baptism of the Holy Spirit, and the Spiritual Chrism, and ask that the "Mystery of the Light of thy Father" be revealed to them.
>
> Jesus said unto them: "As to these mysteries which ye seek after, there is no mystery which is higher than them. They will bring your souls into the Light of lights, into the regions of Truth and Righteousness, into the region of the Holy of all Holies, into the region where there is neither female nor male, nor form in that region, but only Light, unceasing, ineffable."
>
> —G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN[5]

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[5] Emphasis added.

The BRUCE CODEX had yet to be translated into English so Mead summarized from Dr. Carl Schmidt's 1892 German translation. He paraphrases with direct quotations inserted in the narrative. Jesus sends the disciples into Galilee to get wine from a chaste man or woman after calling them together; "Come all of you and receive the three Baptisms ere I tell you the mystery of the Rulers!"

> They do so, and the Master sets forth a place of offering, placing one wine-jar on the right and one on the left, and strews certain berries and spices round the vessels; He then makes the disciples clothe themselves in white linen robes, puts a certain plant into their mouths, and the number of the Seven Voices and also another plant in their hands, and ranges them in order round the sacrifice.
>
> Jesus then spreads a linen cloth, and on it places a cup, and bread or loaves according to the number of the disciples; He surrounds this with olive-branches, and also puts wreaths of olive-branches on the heads of His disciples. He next seals their foreheads with a certain seal (the diagram of which, authentic name, and interpretation of it—also in the secret cypher—are given)....
>
> "Hear Me, My Father, Father of all fatherhood, Boundless Light, who art in the Treasure of Light! May the Supporters [or Ministers] come, who serve the Seven Virgins of Light who preside over the Baptism of Life. [The mystery-names of the Supporters are here given.] May they come and baptize my disciples with the Water of Life of the Seven Virgins of Light, and wash away their sins and purify their iniquities and number them among the heirs of the Kingdom of Light....If Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and Zorokothora come and bring the Water of the Baptism of Life into one of these wine-jars."
>
> The wonder takes place, and the wine in the right-hand jar becomes water; and Jesus baptizes them, and gives them of the sacrifice, and seals them with the seal (? of the Supporters), to their great joy.
>
> This is the Baptism of Water; we are next given a description of the Baptism of Fire. In this rite the vine-branches are used; they are strewn with various materials of incense. The eucharist is prepared as before, and the rest of the details are almost identical. A wonder is asked for in "the fire of this fragrant incense," and it is brought about by the agency of Zorokothora....What the

> nature of the wonder was is not stated. Jesus baptizes the disciples, gives them of the eucharistic sacrifice, and seals their foreheads with the seal of the Virgin of Light.
>
> Next follows the Baptism of the Holy Spirit. In this rite both the wine-jars and vine-branches are used; the details are otherwise very similar...
>
> After this we have the Mystery of Withdrawing the Evil of the Rulers. There is here no mention of the eucharist, but in other respects the ceremonial is very similar, and consists of an elaborate incense-offering....
>
> The Mystery of the Forgiveness of Sins is said to have its being in the interior of the interior of the Treasures of Light; it is the perfect salvation of the soul. He who receives it is more excellent than all the gods and powers; this Mystery is the Great Mystery of the Unapproachable God; it is the perfection of all mysteries, making the soul all perfect.
>
> It is this Mystery which will enable the disciples to pass into the Æons of the Invisible God—that is the spaces that no physical eye can see, beyond the elements of water, fire, and air (or Æther)—the baptismal mysteries of which have been already given.
>
> —G.R.S. Mead, FRAGMENTS OF A FAITH FORGOTTEN

The initiation of the Eucharist is pre-Christian and based on older soma/haoma ceremonies in which magic mushrooms and hemp were used. It is most likely that Jesus was initiated into these ceremonies by the Gnostics, custodians of the sacred Knowledge of the East.

> For I am the sacrifice and the offering, the sacred gift and the sacred plant, I am the holy words, the holy food, the holy fire and the offering that is made in the fire. I am the Father of this Universe, and even the Source of the Father. I am the Mother of this Universe, and the Creator of all. I am the Highest to be known, the Path of purification, the holy OM, the Three Vedas. I am the Way, and the master who watches in silence; thy friend and thy shelter and thy abode of peace. I am the beginning and the middle and the end of all things: their seed of Eternity, their Treasure supreme. The heat of the sun comes from me, and I send and withhold rain. I am life immortal and death: I am what is and I am what is not.

> Whatever you do, or eat, or give, or offer in adoration, let it be an offering to me; and whatever you suffer, suffer it for me. Thus thou shalt be free from the bonds of karma which yield fruits that are evil and good; and with thy soul one in renunciation thou shalt be free to come to me. For this is my word of promise, that he who loves me shall not perish.
>
> Know that whatever is beautiful and good, whatever has glory and power is only a portion of my own radiance. Know that with one single fraction of my Being I pervade and support the universe, and know that I AM.
>
> When righteousness is weak and faints and unrighteousness exults in pride, then my Spirit arises on earth. For the salvation of those who are good, for the destruction of evil in men, for the fulfillment of the kingdom of righteousness, I come to this world in the ages that pass. He who knows my birth as God and who knows my sacrifice, when he leaves his mortal body, goes no more from death to death, for he in truth comes to me. In any way that men love me, in that same way they find my love: for many are the paths of men, but they all in the end come to me.
>
> —Krishna, from the *Bhagavad Gita*.

Moslem World

The Moslems followed the religion of the prophet Mohammed, an illiterate Kuraish tribesman born at Mecca around 570 and orphaned at an early age. When he was forty years old Mohammed began receiving revelations in a cave on Mount Hira, three miles north of Mecca. The first of which is said to be Sutra 96: "Proclaim! In the name of thy Lord and Cherisher, who created, created man from a clot of blood: Proclaim! For thy Lord is most bountiful, who has taught man the use of the pen—taught man what he knew not before!"

"Thy Lord and Cherisher" of Mohammed was Allah, God of Islam. About the religion of Islam Joseph Campbell wrote:

> It is obvious that in every syllable Islam is a continuation of the Zoroastrian-Jewish-Christian heritage, restored (as it is claimed) to its proper sense and carried (as it is further claimed) to its ultimate formulation. The whole legend of the patriarchs and the Exodus, golden calf, water from the rock, revelation on Mount Sinai, etc., is rehearsed with its lessons time and time again throughout the Koran, as are, also certain portions of the Christian myth.
>
> —Joseph Campbell, OCCIDENTAL MYTHOLOGY

One of Mohammed's early converts was Omar, a young man that had been one of his persecutors in Mecca. Omar carried forth the mission of Islam much like Paul did for Christianity. He was appointed Caliph in 634. Omar, commanding the Moslem generals of Mohammed, shattered the Byzantine army of Heraclius in the Yarmuk valley in 636—just four years after the Prophet's death. During the next eight years Caliph Omar and his Moslem army conquered Persia and Byzantine Egypt, and brought Syria, Palestine, Iraq and Iran under Moslem rule. At the height of his glory in 644 he was assassinated by a Persian slave.

A little over a century later, in 750, the capital of the vast Islamic empire was moved to Baghdad, a city along the Euphrates river located in the ancient land once home to the Assyrians. There

Islamic dominance of the culture gave way increasingly to preexisting Persian influence. The puritanism of the nomadic desert Arabs yielded to the arts of the brilliant Persian civilization that Islam had conquered.

It was during the early period of Baghdad rule that Jabir Ibn Hayyan (a.k.a. Geber), the most celebrated Arabian alchemist, was court physician to Caliph Harun al-Rashid—the Caliph of *Arabian Nights* fame. Alchemy had made itself palatable to the religion of Islam with great ease having survived the Christian fanatics by appealing to the material side of religion—commerce.

In his 1928 introduction to Richard Russell's 1678 English translation of THE ALCHEMICAL WORKS OF GEBER, E. J. Holmyard discussed how smoothly the Arabs accepted alchemy:

> When, in the century or so succeeding the death of the Prophet (A.D. 623), the Muslims conquered Egypt, Syria, Palestine, Persia and many other countries, they became acquainted with the art or science of alchemy. The main tenet of alchemy was that the base metals, tin, lead, iron and copper, could be transmuted into gold or silver by means of a mysterious substance called the Elixir or Philosophers' Stone, to the search for which the alchemists devoted all their energy and wealth. The chief of the early exponents of the art, according to tradition, were Hermes (identified with the Egyptian god Thoth), Moses, Mary the Jewess (still commemorated in the French *bain-marie*), Plato, Aristotle, and Zosimos the Panopolitian. Many alchemical books passed under these august names, and the Arab prince Khalid (died A.D. 704) caused some of them to be translated from the Greek into Arabic, thus whetting the appetites of his co-religionists for this attractive subject, which promised such material advantage to the successful adept.

Of course the alchemical adepts were merely utilizing the pursuit of gold making as a facade to protect their religious pursuits which had been outlawed 300 years earlier by Christian prohibitionists.

> Skilled alchemists with pretty classy lab equipment experimented with all kinds of potions; if Geber (an early Arabic alchemist) and others could have distilled alcohol, they could have made hashish (or even hashish oil), and, indeed Geber included *banj* among his powerful descriptions. An amusing tale of a hypocritical priest, from an Arabian manuscripts dated about

> A.D. 950, shows that *banj* was secret and spread among religious persons who professed against its use to the outside world.[1]
>
> —Michael Aldrich, *Cannabis and Its Derivatives*

Idries Shaw, the living Grand Sheik of the Sufis, also commented on Arabic Alchemy and the search for the "Philosophers Stone," devoting a whole chapter to the subject in his 1964 book, THE SUFIS. Shaw points to an eighth century Arabian, Jabir Ibn el-Hayyan, known as, El-Sufi. The Sufi, was one of the early major figures in the history of this ancient art: "Jabir has been acknowledged by both the Arab and European alchemists as the patron of the art since the eighth century." Idries Shaw reveals the true alchemists were looking for a spiritual gold, not physical riches:

> What is this Sophistical Stone, the Stone of the Philosophers, as it is called, which would transmute base metals into precious ones? All we have to do here is to retranslate certain words into Arabic, and see what their technical usage is among the Sufis, and we find what Jabir was talking about.
>
> The regeneration of an essential part of humanity, according to the Sufis, is the goal of mankind. The separation of man from his essence is the cause of his disharmony and unfulfillment. His quest is the purification of the dross and the activisation of the gold. The means of achieving this is found within man—it is the Philosopher's Stone. The Arabic word for stone is associated with the word for "hidden, forbidden." Hence the stone symbol

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[1] "A…story tells of the hypocrisy and quick thinking of a Moslem Priest. During a wild and animated sermon in which he was haranguing his audience on the evils of hashish, his tunic opened and a bag of the vile drug fell to the ground right before the startled eyes of the onlookers. Without hesitating an instant, the priest pointed to the bag and shouted, 'This is the demon of which I warned you; the force of my words have put it to flight, take care that in leaving me, it does not throw itself on one of you and enslave him.' The crowd continued to listen to his sermon, but their eyes were glued on the hashish. Yet no one dared to pick it up. After the priest finished, the parishioners dispersed, leaving only the priest and the bag of hashish, which the holy man promptly picked up and stuffed back into his tunic." (Ernest Abel, MARIHUANA, THE FIRST TWELVE THOUSAND YEARS, P. 56, quoting Walton, R.P., MARIHUANA, Philadelphia: Lippincot, 1938 p. 11).

> was adopted in accordance with the normal rule of assonance in use among the Sufis.[2]

The influence of alchemy in the Arabic world is most apparent in the group that Ernest Abel referred to as "Hippies of the Arab World," the Sufis. "Several mystics and Sufi masters, among them al-Hallaj and especially Avicenna....have presented alchemy as a veritable spiritual technique."[3]

In a chapter on the use of hemp by the Sufis in SCANDAL: ESSAYS IN ISLAMIC HERESY, Peter Lamborn Wilson makes the following comments about Mansur al-Hallaj: "Intoxication provides one major source of aid in breaking out of the shell of our stale illusions. Sufis have argued *ad nauseam* whether Sobriety is better than Intoxication. Among those who supported spiritual drunkenness perhaps the most famous was Mansur al-Hallaj, who was executed for heresy."

> Avicenna (A.D. 980-1037) is another familiar name to Western students of alchemy. Known in Arabic as Ibn Sina, he was a philosopher, and although he wrote on alchemical theory, he denied that it was possible to manfacture gold."
>
> —Keneth Rayner Johnson, THE FULCANELLI PHENOMENON

Avicenna[4] is reputed to have had knowledge of hemp's powerful properties in JOURNEY TO THE ORIENT. Author, Gerard De Nerval, a member of the nineteenth century Le Club de Hashishins, and well versed in things *occult* recorded that a Druze Sheik told him a story about Caliph Hakim, the founder of the Druze faith, in which Avicenna makes mention of hashish and shows obvious knowledge of its properties.

In the tale as it is retold by De Nerval, Caliph Hakim traveled through the city streets disguised as a commoner. He was angered by an incident and proclaimed that he was the Caliph, which of course drew laughter from the disbelieving crowd and he was thrown into a medieval Moslem insane asylum. While imprisoned in the asylum and unable to convince anybody that he was the Caliph, Hakim overheard Avicenna[5] stating: "*The word hachichot appears in the Song of Songs, and the inebriating properties of this mixture....*" Unfortunately, it is said Caliph Hakim was unable to hear the rest of the famed alchemists words.

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[2] Idries Shah, THE SUFIS.

[3] Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, Vol. III.

[4] Avicenna's brother and Father were members of the Ismaili sect (a group discussed in further detail later in this chapter).

An apocryphal Sufi tale has it that Sheik Haydar, (1155 CE), the Persian founder of a Sufi sect, was the discoverer of hashish. Haydar spent ten years in a remote monastery. There he received no visitors, except his closest disciples. In the heat of the Arabian summer Haydar fell into a deep depression and for the first time in a decade decided to venture outside the confines of the monastery. While wondering through the sweltering heat over still countryside Haydar came across a plant that seemed to sway of its own accord, unlike the vegetation around it. Stricken by the plant's movement Haydar, picked a few of its leaves, and in curiosity ate them.

On his return, Haydar's disciples found him ecstatic and full of joy. Alarmed to find their somber teacher in this unusual happy state, his worried pupils questioned him. Haydar calmed their fears, and told them about the miraculous plant he had found making them swear to an oath that they would not reveal its secrets to anyone except their fellow Sufis.

It is said Haydar told his followers: "*God has granted you the privilege of knowing the secret of these leaves. Thus when you eat it, your dense worries may disappear and your exalted minds may become polished.*"[6]

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[5] "His great *Canon* dominated European medicine for centuries, and is still influential in the East." (Eliade. H.R.I., Vol. III).

[6] Peter Lamborn Wilson, SCANDAL: ESSAYS IN ISLAMIC HERESY.

The legend has it that Haydar lived another ten years, subsisting mainly on cannabis leaves, and that upon his death he requested that its seeds might grow around his tomb, so that even in death he might enjoy the shade of its leaves and the scent of its sacred flowers, so the medieval Sufi poets recorded.

> The apocryphal oath by which Haydar entrusted his disciples not to reveal the secret of hashish to anyone but the Sufis, underlies the close association between the drug and the Sufi movement in the Arab community.
>
> — Ernest Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

> One can detect in Sufism the influence of Neoplatonism, Gnosticism, and Manichaenism. To the orthodox, such influences were sacrilegious and harmful. Suspected of heresy, certain Sufis...were placed on trial before the caliph, and the great masters al-Hallaj and Sohrawardi wound up being executed for heresy. All this obliged the Sufis to limit the communication of their experiences and conceptions to reliable disciples and to confine it to a restricted group of initiates.
>
> Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS, Vol. III

Give up wine and drink from the wine of Haydar,
Amber scented, green the colour of emerald.
It is presented to you by a Turkish gazelle, slender,
Swaying like a willow bough, delicate.
In his hand, you would think, as he turns it,
It is like the traces of down on a rosy cheek.
The slightest breeze makes it reel,
And it flutters towards the coolness of the continuing breeze.
The grayish pigeons coo upon its branches in the morning.
And the cadences of the warbling doves cause it emotion.
It has many meanings the like of which are unknown to wine.
Therefore do not listen with respect to the words of the old censor.
It is virginal, not deflowered by rain,
Nor has it ever been squeezed by feet or hands,
No Christian priest has ever played around with a cup containing it,
Nor have they ever given communion from its cask to any heretics soul.
Nothing has ever been said expressly from Malik to declare it unlawful,
Nor is the had penalty for its use found prescribed...

> Thus take it with sharp edge of steel.
> Stay the hands of worry with kaff and achieve joyful repose.
> Do not lightly posture the day of joy till tomorrow.
> The days will show you what you were ignorant of,
> And someone for who you did not provide (to serve as your messenger) will bring you the news.
>
> —Ibn al-A'ma, reprinted in THE HERB; HASHISH VERSUS MEDIEVAL MUSLIM SOCIETY, by Franz Rosenthal.

> Many Moslem and world scholars believe the mysticism of Sufi Priests was actually that of Zoroastrians who survived Moslem conquests of the 7th and 8th centuries A.D. and subsequent conversion (change your religion and give up liquor or be beheaded).
>
> —Jack Herer, THE EMPEROR WEARS NO CLOTHES

The Sufis, like many of the mystery schools before them, had a seven grade initiatory process known as '"the Seven Men." Idries Shaw records the phenomena accompanying these different stages as follows:

> 1. The individual out of personal control, believes himself to be a coherent personality, has a multiple and changing personality.
>
> 2. The dawn of self-awareness and "accusations," in which automatic thoughts are seen for what they are.
>
> 3. The beginning of real mental integration, when the mind is becoming capable of operating on a higher level than was its previous futile custom.
>
> 4. Serene balance, equilibrium of the individuality.
>
> 5. Power of fulfillment, new ranges of experience not susceptible to description beyond approximate analogy.
>
> 6. A new activity and function, including extra dimensions of the individuality.
>
> 7. Completion of the task of reconstitution, possibility of teaching others, capacity for objective understanding.
>
> —Idries Shaw, THE SUFIS

(Remember Berham Schroff's claims that in the mid nineteenth century he came across a group that appeared on the surface to be a traveling group of Muslims, but were actually Zoroastrians who were still secretly practicing the Ancient Kusti ritual, in which a sacred cord is ceremoniously tied around the aspirants waist. Similar seven grade initiations are found in both systems.)

> The Turkish Sufi poet Fuzuli (author of *Layla and Majnun* which has been translated into English) wrote a treatise on "Bang and Wine" in which he claimed that wine is merely "an eager disciple setting the world afire," but hashish is the Sufi master himself. Wine shows the way to the hermitage of the Shaykh of Love—but hashish is the refuge itself. Once a certain Sufi of Basra began to consume hashish regularly, his shaykh realized this meant he had reached the ultimate degree of perfection, and no longer stood in need of guidance. This (says Fusuli) "proves that hashish is the perfect being, sought after by mankind with great eagerness. It may not be the perfect being for everybody, but it most certainly is for the seeker of mystical experience."
>
> —Peter Lamborn Wilson, SCANDAL: ESSAYS IN ISLAMIC HERESY[7]

A Turkish poet stated that hashish was "the friend of the poor, the dervishes and the men of knowledge."[8] In HASHISH VERSUS MEDIEVAL MUSLIM SOCIETY, by Franz Rosenthal, we find "al-Is'irdi speaking of the 'secret' of the drug that permits 'the spirit to ascend to the highest points in a heavenly ascension of disembodied understanding.' In his 1894 essay "On the Religion of Hemp," J.M. Campbell wrote of cannabis and the Moslem faith:

> In his devotion to bhang, with reverence, not with the worship, which is due to Allah alone, the North Indian Mussulman joins hymning to the praise of bhang. To the follower of the later religion of Islam the holy spirit in bhang is not the spirit of the Almighty, it is the spirit of the great prophet Khizr, or Elijiah. That bhang should be sacred to Khizr is natural, Khizr is the patron saint of water. Still more Khizr means green, the revered color of the cooling water of bhang. So the Urdu poet sings "When I quaff fresh bhang I liken its color to the fresh light down of thy youthful beard." The prophet Khizr or the green prophet cries "May the drink be pleasing to thee." Nasir the great North Indian Urdu poet of the beginning of the present century

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[7] *Idbid*, p. 202.

[8] *Idbid.*

> [this was written in 1894] is loud in praises of his beloved Sabzi, the Green One. "Compared with bhang spirits are naught. Leave all things thou fool, drink bhang." From its quickening the imagination, Mussulam poets honor bhang with the title Waraq Al Khayal, Fancy's Leaf. And the Makhazan or great Arab-Greek drug book records many other fond names for the drug. Bhang is the Joy-Giver, the Sky-Flier, The Heavenly-Guide, The Poor Man's Heaven, the Soother of Grief.
>
> —J.M. Campbell "On the Religion of Hemp" (1894)

> ...There are legends of him (Khidr) in which, like Osiris, he is dismembered and reborn; and prophecies connecting him, like the Green Man, with the end of time. His name means the Green One or Verdant One, he is the voice of inspiration to the true aspirant and committed artist. He can come as a white light or the gleam on a blade of grass, but more often as an inner mood. The sign of his presence is the ability to work or experience with tireless enthusiasm beyond one's normal capacities. In this there may be a link across cultures,...one reason for the enthusiasm of the medieval sculptors for the Green Man may be that he was the source of inspiration.
>
> —William Anderson, GREEN MAN: THE ARCHETYPE OF OUR ONENESS WITH THE EARTH

Peter Lamborn Wilson comments that cannabis use is not as prevalent as it once was with the Sufis and many of its modern day sects forbid its use. But even in modern times, "cannabis inspires some of its devotees with precisely the sort of 'state' which the Koran appears to associate with paradisal wine, which 'causes no headaches,' and enhances the play of love with Houris and cup-boys. Cannabis is green, the color of Islam, and the color of the Hidden Prophet of Sufism, Khezr the Green Man, the immortal ruler of Hyperborea, Alexander's cook, servant of Moses, discoverer of the Fountain of Youth, initiator of Sufis who have no human master, a vegetation spirit in whose footsteps flowers and herbs sprout by magic. Green is the highest color in certain systems of Sufi alchemy."[9]

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[9] *Idbid.*

The modern day Grand Sheik of the Sufis, Nawab-Zada Sayed Idries Shah el-Hashimi, known more commonly in the West as Idries Shaw, wrote of the Sufi's quest:

> Sufis believe that expressed in one way humanity is evolving to a certain destiny. We are all taking part in that evolution. Organs come into being as a result of the need for specific organs (Rumi). The human being's organism is producing a new complex of organs in response to such a need. In this age of transcending of time and space, the complex of organs is concerned with the transcending of time and space. What ordinary people regard as sporadic and occasional outbursts of telepathic or prophetic power are seen by the Sufi as nothing less than the first stirrings of these same organs. The difference between all evolution up to date and the present need for evolution is that for the past ten thousand years or so we have been given the possibility of a conscious evolution. So essential is this more rarefied evolution that our future depends upon it.
>
> ...[A]lmost one thousand years before Einstein, the dervish Hujwirir was in technical literature discussing the identity of time and space in applied Sufi experience.
>
> The Jungian Archetypal theory did not originate with Professor Jung, but was stated by the Sufi master, Ibn-Arabi.....
>
> They...formulated a science of evolution over six hundred years before Darwin.
>
> — Idries Shaw, THE SUFIS

Another Moslem sect known for the use of hashish was the Isma'ilis. Their history is so entwined with that of the Sufis, at times it is hard to separate them. The Isma'ili are known in the West as the Assassins and it has been stated that the words assassin and hashish come from the same root "haschischins," a name most likely derived from that sect's most famous leader, Hassan I-Sabah. The Isma'ilis have a rather horrific reputation here in the West, but this is probably due to the prejudice of Christian historians, and the obstacle the Isma'ilis represented to European interests during the

Crusades.[10] Only their enemies referred to them as Assassins; they referred to themselves as the "fida'i," meaning the "faithful ones."

Legends recorded by those who opposed them state the Isma'ilis used hashish to drive themselves into a frenzy, before committing heinous crimes. "This would be rather like establishment officials today calling any young radical a 'dope fiend.' The drug employed for initiation into the cult was used to obtain a vision of paradise. It did not nerve them up for slaughter, was not used during their missions and did not make them crazy. Quite the contrary, it served to introduce illiterate young men to an education they might never have received from orthodox officials and gave them at least a fleeting glimpse of an altogether higher order of existence. If anything, political and religious intrigue, not hashish, caused assassination."[11]

> Since the great library of Alamut was eventually burned, little is known of Hasan-i Sabbah's actual teachings. Apparently he formed an initiatic hierarchy of seven circles based on that in Cairo, with assassins at the bottom and learned mystics at the top.
>
> —P. L. Wilson, SCANDAL: ESSAYS IN ISLAMIC HERESY

The Isma'ili claimed occult knowledge about the structure and purpose of the Universe, and this challenged the official dogma of that time. They believed that holy books like the Bible and the Koran marked different stages in the development of mankind, and contained rules for the herd (humanity). But, they also felt that these books contained a hidden meaning, esoteric truths that could be deciphered by the initiate.

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[10] Much of the myths around the Assassins in the West were do to the account recorded by the early explorer Marco Polo: "The Grand Master of the Assassins, whenever he discovers a young man resolute enough to belong to his murderous legions, invites the youth to his table and intoxicates him with the plant *hashish*. Having been secretly transported to the pleasure gardens the young man imagines he has entered the Paradise of Mohammed. The girls, lovely as Houris, contribute to the illusion. After he has enjoyed to satiety all the joys promised by the Prophet to his elect, he falls again into a state of lethargy and is transported back to the presence of the Grand Master." —from The Travels of Marco Polo, reprinted in HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS.

[11] Dr. Michael Aldrich, *Cannabis and Its Derivatives.*

> Young men of fifteen to thirty whose souls are completely submissive to the teachers form the first grade. In the second grade, between thirty and forty, these men are introduced to secular wisdom and receive analogical knowledge of things. Then in the third grade, from forty to fifty, they are given access to the Divine Law of the world. Finally, over fifty years old and in the fourth grade, the aspirant will see the true reality of things, like the blessed angels. Then he becomes exalted above Nature, doctrine and law.
>
> —THE ASSASSINS, Edward Burman[12]

The Isma'ilis and Sufis are thought to have derived their knowledge from early Gnostic teachings. "The 'haqa'iq' [Isma'ili doctrine] transcended human reason and ultimately derived from Gnostic doctrines."[13] The Gnostics in turn are said to have derived their knowledge from earlier Zoroastrian, Egyptian, Greek and Jewish sources.

> Works on science nowadays considered occult, such as alchemy, formed an important part of the Neoplatonic school which provided so many ideas germane to the creation of Isma'ili doctrine. Studies in alchemy had been translated from Greek to Coptic texts as early as the eighth century under the Umayyads at Baghdad. Sufis such as al-Husayn b Mansur, "the wool carder," admired by many Isma'ilis and Sufi poets such as Attar, were spoken of as "conjours" and "alchemists."
>
> Hashish has an ancient and accepted importance in the history of Persian mysticism, where it has been used traditionally not as a stimulant but as a spiritual soporific, producing a quiescence of the soul which is known as keyf or kaif, which translates as intoxication, carouse or placid enjoyment. The plant from which the drug is derived is correctly called hemp, Cannabis sativa. In his study of the Egyptians written in 1860, Edward William Lane

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[12] Later the Isma'ili grades would increase, first to seven and then to nine, but this is a recognizable basis for their faith.

[13] E. Burman, THE ASSASSINS.

> describes popular story-tellers recounting the life of Ez-Zahir, which was based on the life of Sultan Baybars. In this story fedayeen were always described as using beng, or hemp, and henbane, mixed with hashish. Lane records that even at that time it was common practice. Other writers confirm this use of a mixture of hashish and other drugs, and one author on oriental spiritualism explains this use for the effect of "raising the imagination until it attained to a beatified realization of the joys of the future world...."
>
> One of the greatest Persian scholars, Edward G. Browne, in an address to the doctors of St. Bartholomew's Hospital, London, also stressed this use: "not as a therapeutic agent, but as a inspirer of the wildest pantheistic speculations, the most disordered metaphysical phantasies, and the most incredible visions and ecstasies." He quoted verses by one of Persia's greatest mystic poets Hafez,[14] in praise of hashish: "O Parrot, discoursing of mysteries, may thy beak never want for sugar." These lines are reminiscent of the parrot symbolism in a Sufi author reputed to be near to the Isma'ilis as many Sufis were: Attar (the chemist) in his Conference of Birds has her arrive "with sugar in her beak, dressed in a garment of green , and round her neck is a collar of gold." He then observes that the hawk "is but a gnat beside her brilliance; earth's green carpet is the reflection of her feathers and her words are of distilled sugar."
>
> —Edward Burman, THE ASSASSINS

The most famous European Master Alchemist in the twentieth century, Fulcanelli, called the early European Alchemists "street Arabs," and referred to the "language of the birds," also known as the "green language," most likely in reference to the symbolism that originated in the Sufi poet Attar's "Conference of Birds."

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[14] "Khaja Shamsuddin Hafiz (literally Master Sun of Faith, the Protector, he who knows the Koran by heart) died in 1389. One of the greatest of all Persian poets, his works are known as the *Interpreter of the Secrets* and *Speech of the Invisible*. His collection, the *Diwan*, conceals, in seemingly sensual verse, many Sufic experiences." (Idries Shah, THE SUFIS, p. 423).

The Philosopher's Stone

The alchemical information about cannabis use was reintroduced into Europe after the Dark Ages when the Knights of Templar, founded by Hugh de Payns ("of the Pagans") around the beginning of the twelfth century, became involved in a trade of goods and knowledge with the hashish ingesting Isma'ilis. This knowledge was passed on from Eastern adepts and handed down esoterically through the medieval alchemists, Rosicrucians[1] and later on to the most influential occultists of the late nineteenth and early twentieth century.

Modern Freemasonry is also said to have been derived from ancient Templar knowledge, which in turn came from earlier Arabic sources. "Sufi-ism," said Sir Richard Burton, was "the Eastern parent of Freemasonry." However, the modern day Freemasons, the religion of the Businessman and Banker,[2] for the most part are practicing empty rituals the meaning of which has been long forgotten. But some mystic Masons like Gerard de Nerval, one of the members of the famous Le Club Des Haschischins, were well aware of this Arabic origin for modern

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[1] Modern Rosicrucian groups, like AMORC, have little knowledge of cannabis use. Interestingly, the founder of the modern day branch of this ancient order, H. Spencer Lewis, commented that when he reintroduced the Order in the early part of this century, he altered the Rosicrucian methods more than had ever been done before, in order to make it more acceptable to the modern day initiate. The ENCYCLOPEDIA OF RELIGION AND ETHICS comments that the Rosicrucians had been, up "until the war, very active in good works, especially in carrying investigations into the uses of vegetable drugs and the relief of disease by means of colored lights and hypnotic processes." After studying many of the early Rosicrucian texts, I found them to be full of vegetative symbolism and secret references to cannabis, as well as being loaded with a lot of other valuable arcane knowledge. Perhaps this is an area of study to be looked at in future work. —C.B.

[2] The Templars are said to have been the forerunners of the modern Bankers, and the cheque, a Templar invention.

Freemasonry. Nerval commented on it in one of his books, much to the horror of many Masons of the time. Nerval published a 700 page memoir, VOYAGE EN ORIENT, and released information considered sacred by Masons concerning the Master Builder Hiram, which is a pivotal part of their secret rituals. As the authors of THE TEMPLE AND THE LODGE commented:.

> Nerval not only recited the basic narrative. He also divulged—for the first time, to our knowledge—a skein of eerie mystical traditions associated in Freemasonry with Hiram's background and pedigree.
>
> What is particularly curious is that Nerval makes no mention of Freemasonry whatsoever. Pretending that his narrative is a species of regional folk-tale, never known in the West before, he claims to have heard it orally recited by a Persian raconteur, in a Constantinople coffee-house.

Idries Shaw, the Grand Sheik of the Sufis and historian of their faith, commented on the connection between the Templars and the Sufis:

> That the Templars were thinking in terms of the Sufi, and not the Solomonic, Temple in Jerusalem, and its building, is strongly suggested by one important fact. "Temple" churches which they erected, such as one in London, were modeled upon the Temple as found by the Crusaders, not upon any earlier building. This Temple was none other than the octagonal Dome of the Rock, built in the seventh century on a Sufi mathematical design, and restored in 913. The Sufi legend of the building of the Temple accords with the alleged Masonic version. As an example we may note that the "Solomon" of the Sufi Builders is not King Solomon but the Sufi "King" Maaruf Karkhi (died 815), disciple of David (Daud of Tai, died 781) and hence by extension considered the son of David, and referenced cryptically as Solomon—who was the son of David. The Great murder commemorated by the Sufi Builders is not that of the person (Hiram) supposed by the Masonic tradition to have been killed. The martyr of the Sufi Builders is Mansur el-Hallaj (858-922), juridically murdered because of the Sufi secret, which he spoke in a manner which could not be understood, and thus was dismembered as a heretic.'
>
> —Idries Shaw, THE SUFIS

Mansur el Hallaj, an outspoken advocate of intoxication as means to spiritual ecstasy, is stated to have been the founder of the still existing Order Templar Orientis in their official documentation, either written by, or under the supervision of the great hashish initiate Aleister Crowley, who at one time was a grand master of the Order. Interestingly el-Hallaj is also connected with the pre-European history of alchemy. Not surprisingly many have credited the Templars with being a vital link in this chain of transmission.

> The Order of Knights of the Temple was founded in the Holy Land in 1118 A.D. Its organization was based on that of the Saracean fraternity of "Hashishim," "hashish-takers," whom Christians called Assassins. The Templars first headquarters was a wing of the royal palace of Jerusalem next to the al-Aqsa mosque, revered by the Shi'ites as the central shrine of the Goddess Fatima.
>
> Western Romances, inspired by Moorish Shi'ite poets, transformed this Mother-Shrine into the Temple of the Holy Grail, where certain legendary knights called Templars gathered to offer their service to the Goddess, to uphold the female principles of divinity and to defend women. These knights became more widely known as Galahad, Perceval, Lohengrin, etc.
>
> —Barbara walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS

The authors of THE HOLY BLOOD AND THE HOLY GRAIL also comment on the liaison between the Templars and Isma'ili's: "Secret connections were also maintained with the Hashishim or Assassins, the famous sect of militant and often fanatical adepts who were Islam's equivalent of the Templars." The authors also comment that "the Templars' need to treat wounds and illness made them adepts in the use of drugs." And the Order; "in advance of their time regarded epilepsy not as demonic possession but as a controllable disease." Interestingly cannabis is the safest natural or synthetic medication proven successful in the treatment of some forms of epilepsy.[3]

> Most (scholars) agree that the Templars "had adopted some of the mysterious tenets of the Eastern Gnostics."
>
> —Walker, quoting, R.P. Knight, THE SYMBOLIC LANGUAGE OF ANCIENT ART AND MYTHOLOGY

The famed New Age author, and modern day "stoned philosopher" Robert Anton Wilson, wrote a whole book on the Templars, putting forth a theory that they were practicing a form of Arabic Tantrism, and ingesting hashish, a technique they had picked up from their contact with the Assassins. Unfortunately Wilson offers no documentation, but does comment that; "ambiguous references to a sacred plant or herb appear in their [the Templars] surviving manuscripts."[4]

The Templars had acquired a great deal of wealth, a fleet of ships and a strong army of warriors who fought by a creed of never retreating unless the odds were more than three to one. Some began to feel threatened by the wealth and power the Order had attained. In a joint effort orchestrated by King Philip (who had been rejected membership into the sect) and Pope Clement V, the Templars were accused of heresy. Among the many criminal accusations against the Templars were mocking the cross, sodomy[5] and worshipping a mysterious idol in the form of a head. The Templars were also accused of tying a sacred cord around their waist, which was said to have been consecrated by pressing it against the mysterious head.

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[3] "Marijuana...is probably the most potent anti-epileptic known to medicine today." (Alfred D. Berger, "Marijuana," *Medical World News,* July 16, 1971, pp. 37-43; reprinted in MARIJUANA MEDICAL PAPERS). See also Grinspoon's and Bakalar's recent publication, MARIHUANA, THE FORBIDDEN MEDICINE for a full account of the many medical benefits of hemp.

[4] R.A. Wilson, SEX AND DRUGS.

[5] All but a few of the Templars denied these crimes, and those that confessed did so only after a great deal of torture had coaxed them to it. As for the charges of homosexuality and sodomy, this is not at all surprising considering the all male atmosphere of monastic life. Perhaps like certain orders of the Sufis, the Templars were tolerant enough of others to permit homosexuality among those who were drawn to it, unlike the Holy Roman Church which burned homosexuals when they were discovered.

The spiritual descendants of Zoroastrianism, the modern Parsi, each day tie a sacred cord around their waist as part of the ancient Kusti ritual. The Templar practice of the Zoroastrian Kusti ritual indicates a tradition of knowledge going back through the Isma'ilis (witness the similarities between their seven grade initiations, with those of the cult of Mithras) to earlier Gnostic and Zoroastrian influences.

> If the Templars trampled the crucifix, they may have copied the example of Arab dervishes who ceremonially rejected the cross with the words, "You may have the Cross, but we have the meaning of the cross."
>
> —Idries Shaw, THE SUFIS

The crucifixion is a major tenet of Roman Catholicism that has been denied by a number of groups dating back to the earliest days of Christianity. The Gnostics were killed for repudiating it. The largest massacre in Roman Catholic Church history was over this very tenet when the Albigensian Crusade took place and 30,000 soldiers were sent forth by the Papacy to slaughter 15,000 men, women and children—slaughtered not for denying Christ and his teachings, but for denying his crucifixion. (See chapters 19 and 20, *Goddess and the Grail* and *The Resurrection*.)

In THE SUFIS, Idries Shaw states the Templars' worship of a mysterious head could well be a reference to the great work of transhumanisation which takes place in the aspirant's own head.

> The Golden Head (*sar-i-tilai*) is a Sufi phrase used to refer to a person whose inner consciousness has been "transmuted into gold" by means of Sufi study and activity, the nature of which it is not permissible to convey here.
>
> Idries Shah, THE SUFIS

We propose in this study that the mysterious head worshipped by the Templars may have actually been some sort of a vessel or cauldron, like the head of Bran the Blessed in Celtic mythology [6] or a later day version of the Mahavira Vessel.

In "The Mahavira Vessel and the Plant Putika," Stella Kramrisch describes a plant which she connects with the mysterious soma.[7] The Mahavira Vessel, like the Templars mysterious idol, is referred to as a head. To the ancient worshipper the Mahavira vessel represented the decapitated head of Makha, from whose wound flowed forth the Elixir of Life.

The Templars were rounded up and arrested on Friday the thirteenth (the origin of the "bad luck" associated with this combination), October, 1307. Although put through the extreme tortures that the Inquisition was so famous for, the vast majority of the Templars denied the charges. Of course the inquisitors coerce a small number of admissions of guilt. When subjected to excruciating pain, people will most often admit to whatever their questioners want to hear. The court repeatedly refused to hear depositions from no fewer than 573 witnesses. Some Templars managed to escape, but the majority were burned at the stake. A witness to the event stated:

> All of them, with no exception, refused to admit any of their alleged crimes, and persisted in saying they were being put to death unjustly which caused great admiration and immense surprise.[8]
>
> —Stephen Howarth, THE KNIGHTS TEMPLAR

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[6] "And it is Bran's mystical cauldron that numerous writers have sought to identify as the pagan precursor of the Holy Grail." —Baigent, Leigh & Lincoln, 1982.

[7] See chapter 4, *Persia.*

[8] Historical legend has it that the defiant leader of the Templars, Jaques De Molay, cursed both Clements and King Philip as he was burning, telling them that they would follow him within a year. And so they did, both dying within the year as De Molay is said to have foretold.

For this act Dante, who was inspired by Sufi authors, in his INFERNO, places both King Philip and Clement V firmly in Hell.[9]

Baigent and Leigh speculate in THE TEMPLE AND THE LODGE that some of the Templars may have escaped to Scotland. They point to medieval graves with Templar insignias, and Templar style churches (round) as evidence. Scotland was at war with England at the time of the Templars' persecution, and in the resulting chaos the Papal Bulls dissolving the Order were never proclaimed there. Comparatively, according to Professors Graeme Whittington and Jack Jarvis of the University of Saint Andrews in Fife, Scotland, hemp was grown agriculturally in tenth century Scotland. Sediment from Kilconquhar Lock, near Fife, contained cannabis pollen. Cannabis from around the same time has been found in East Anglia, Wales and in Finland. The hemp was found to have been grown in areas occupied by religious groups of the time. Jarvis commented in an *Omni* interview, "the decline of these ecclesiastical establishments may have coincided with a decline in the growing of hemp."

In a letter to Chris Bennett, dated November 6, 1992, Dr. Alexander Sumach, author of GROW YER OWN STONE and A TREASURY OF HASHISH stated:

> You are on to some interesting views. The Templars were active in *only* rare goods—which were tax free. Silks, drugs, astronomical equipment. Cannabis as a confection —not a pipe was their toy. Turkish delight. They grew fields of hemp for canvas and rope to equip their vast fleet that traveled far and wide. Check out the connection between the Mic Mac Indian myth hero "Glooslap" who may have been a Templar in Nova Scotia. He taught the Indians to fish with nets. Cartier, centuries later saw the natives with neat hemp clothing made from native hemp. Cartier was from a hemp district in France, knew all about ships. If he called it hemp....

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[9] "Recent research has shown that Sufi materials were sources of Dante's work. His Sufic affiliations must have been known to the alchemists of the time." (Shaw, THE SUFIS).

Mircea Eliade commented on the potential connections between the Templars and the Grail Myth (also known as the Fisher King and The Perlesvaus). He stated in A HISTORY OF RELIGIOUS IDEAS VOL. III that in a twelfth century text of the legend, the knights were members of a group referred to as Templeisen. He adds: "A Hermetic [alchemical] influence on Parzival seems plausible, for Hermetecism begins to become known in twelfth-century Europe following massive translations of Arabic works." The scholar further comments on the secret languages, symbols and passwords that were in use in Europe at that time.

Wolfram Von Escchenbach wrote his version of the myth, PARZIVAL, sometime between 1195 and 1220. Interestingly Wolfram is also said to have paid a "special visit to Outremer," a Templar outpost, "to witness the Order in action." In Wolfram's version of the tale the Templars are the knights who guard the Grail and the Grail castle. R. Barber contends in KNIGHT AND CHIVALRY that PERLESVAUS, written by an anonymous author, may well have been penned by a Templar.

> The Templars appear in THE PERLESVAUS not just as military men, but also as high mystical initiates. This is indicative, for the Templars were only too eager to reinforce the popular image of themselves as magi, as wizards or sorcerers, as necromancers, as alchemist, as sages privy to lofty arcane secrets. And indeed, it was precisely this image that rebounded upon them and provided their enemies with the means of their destruction.
>
> —Baigent and Leigh, THE TEMPLE AND THE LODGE

Eliade also commented that there may be a Zoroastrian (here referred to as Parsi) origin for the Grail Myth. "[I]n a work published in 1939, the Parsi Scholar Sir Jahangir C. Coyajee has also remarked upon the analogy between the Grail and the Iranian Glory, *xvarenah,* and the similarities between the legends of Arthur and those of the fabulous King Kay Khorsaw." Interestingly the *xvarenah* mentioned, is the same substance the sacred *Haoma* was said to be rich in. Eliade goes on to say that in one of the many forms of the legend, the Grail is found in India: "Let us add that in the cycle of compositions posterior to Wolfram Von Eschenbauch, the Grail is won in India by Lohengrin, Parzival's son, accompanied by all the knights."

Barbara Walker tells us that the whole wasteland motif is of an Arab origin, and that the early crusaders brought it back to Europe believing that if the grail were not recovered then the wasteland that befell the Saudi-Arabian dessert would befall their more fertile land.[10] The story about Parzival and his son is closely paralleled in the following account given by Idries Shaw in THE SUFIS:

> The first Sufi record of a teaching journey to England—such is contained in the travels of Najmuddin (Star of Faith) Gwath-ed-Dahar. He was born about 1232, or perhaps earlier. His son "followed his father's footsteps" from India to China in 1338.
>
> The first Najmuddin was a disciple of the illustrious Nizamuddin Awlia of Delhi, who sent him to Rum (Turkey) to study under Khidr Rumi. Khidr Rumi's full name was Sayed Khidr Rumi Khapradri—the Cupbearer of Turkestan. It will be remembered that the Khidr order (equated with the Garter) has as its slogan a salutation to the cupbearer. This cup had miraculous qualities.

Idries Shaw's comments on the cupbearer and the cup's miraculous qualities parallel the Grail myth immensely. Further examination of Shaw's comments shed even more illumination on the subject. First, let us look at the name Khidr, which is also spelled Khizr. It is a Moslem name used in reference to the Biblical prophet Elijah. As J.M. Campbell recorded in his classic 1894 essay, "On the Religion of Hemp:"

> In his devotion to bhang, with reverence, not with the worship, which is due to Allah alone, The North Indian Mussulman joins hymning to the praise of bhang. To the follower of the later religion of Islam the holy spirit in bhang is not the spirit of the Almighty, it is the spirit of the great prophet Khizr, or Elijiah. That bhang should be sacred to Khizr is natural, Khizr is the patron saint of water. Still more Khizr means green, the revered color of the cooling water of bhang. So the Urdu poet sings "When I quaff fresh bhang I liken its color to the fresh light down of thy youthful beard." The prophet Khizr or the green prophet cries "May the drink be pleasing to thee."

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[10] THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS.

Peter Lamborn Wilson makes the following comments on the Sufi term, Saki-Khaneh, House of the Cupbearer:

> The saki or wine serving boy is a symbol of the Beloved or the spiritual master in Sufi poetry, but in Pakistan saki-khaneh is a slang term for a tea house that serves charas and bhang."
>
> —SCANDAL: ESSAYS IN ISLAMIC HERESY

Shaw comments on the connections between the Arab Khidr Order and the famous British group, the Order of the Garter:

> The early records of the Order of the Garter are lost. Its patron saint was St. George, who is equated in Syria, where his cult originates, with the mysterious Khidr-figure of the Sufis. It was in fact called the Order of St. George, which would translate direct into Sufi phraseology as Tarika-i-Hadrat-i-Khidr (the Order of St. Khidr). It became known as the Order of the Garter. The word "garter" in Arabic is the same as the word for the Sufi mystical tie or bond.

The modern day Order of the Garter traces its origins to the Knights of the Round Table and is attributed to Saint George, who is by tradition considered to be the patron Saint of England. History provides little factual records of who Saint George was and what his actual exploits were. "Folklore named the pagan saviour, Green George, a spirit of spring. His image was common in old church carvings, a human head surrounded by leaves."[11] He is probably best remembered as the slayer of the dragon in a story that is found in twelfth century literature.

> A Muslim writer in about AD 900 compared St. George with the Mesopotamian God Tammuz. Moslems also identified St. George with the mysterious prophet Khidr, known as the Verdant One and whose footsteps leave a green imprint. Khidr shares his day, 23 April, with the Saint.
>
> —William Anderson, THE ARCHETYPE OF OUR ONENESS WITH THE EARTH.

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[11] Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS.

Scholar Sula Benet made the following comments on a tale that closely resembles that of Saint George: "In the Ukraine there is a legend of a dragon who lived in Kiev, oppressing the people and demanding tribute. The dragon was killed and the city liberated by a man wearing a hemp shirt."[12]

In the story of the Grail legend Parzival was sent on a quest for the Grail, the cup Christ drank from at the last supper which was thought to contain the power to heal the ailing King. In medieval times the people believed the state of the land coincided with the health of the king, and since the King was dying, the land in turn was becoming barren.

Comparatively, in Rabelais' PANTAGRUEL, which is a parody of the Grail myth, and contains occult references to cannabis, we find the following passage referring to the herb Pantagruelion, which is now known to be hemp:

> ...in the season of the great draught, when they were busiest gathering the said herb; to wit, at that time when Icarus's dog, with his fiery balling and barking at the sun, maketh the whole world troglodytic and enforceth people everywhere to hide themselves in the dens and subterranean caves. It is likewise called Pantagruelion, because of the notable and singular qualities, virtues, and properties thereof; for as Pantagruel[13] hath been the idea, pattern prototype and exemplar of all jovial perfection and accomplishment; so in this Pantagruelion have I found so much efficacy and energy, so much completeness and excellency, so much exquisiteness and rarity, and so many admirable effects and operations of a transcendent nature that if the worth and virtue therof had been known, when those trees, by the relation of the prophet, made election of a wooden king, to rule and govern

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[12] Sula Benet, *Early Diffusion and Folk Uses of Hemp.*

In THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS Barbara Walker, offers the following origin for the story: "St. George the Dragon-slayer apparently evolved from a mythic meld of Green George with an Arian Bishop of Alexandria who opposed St. Athnasius, and put to death an orthodox master of the mint named Dracontius, "Dragon.'"

[13] Here referring to the story's hero, a giant who was named after the herb.

> over them, it without all doubt would have carried away from all the rest the plurality of votes and suffrages.[14]

One could make a modern analogy of the Grail Myth. Mankind represents the dying king who has forgotten his divinity. The polluted and stripped earth is the wasteland caused by this sickness. The rediscovered knowledge of hemp's many uses in the effort to heal ourselves, those around us and the earth,[15] could be said to represent the Grail. And our mission to end marijuana prohibition is the Quest.

There is no mystery why so few references to cannabis can be found in Medieval European literature; while embracing wine as a sacrament, the Inquisition outlawed cannabis ingestion in Spain in the twelfth century and France in the thirteenth. Anyone using hemp spiritually, medicinally, or otherwise was labeled "witch."

> Saint Joan of Arc, for example, was accused in 1430-31 of using a variety of herbal "witch" drugs, including cannabis, to hear voices.
>
> —J. Herer, THE EMPEROR WEARS NO CLOTHES

> In keeping with the medieval church's war on all things Arabic, including bathing, Pope Innocent VIII issued a papal fiat in 1484 condemning the use of cannabis in the "satanic mass.".
>
> —A. De Passquale, "Farmacognosia della Canape Indiana"[16]

So after cannabis prohibitions of the fifth, twelfth and thirteenth centuries, hemp was re condemned this time as an unholy sacrament of the second and third types of satanic mass.[17] This religious prohibition lasted more than 150 years.

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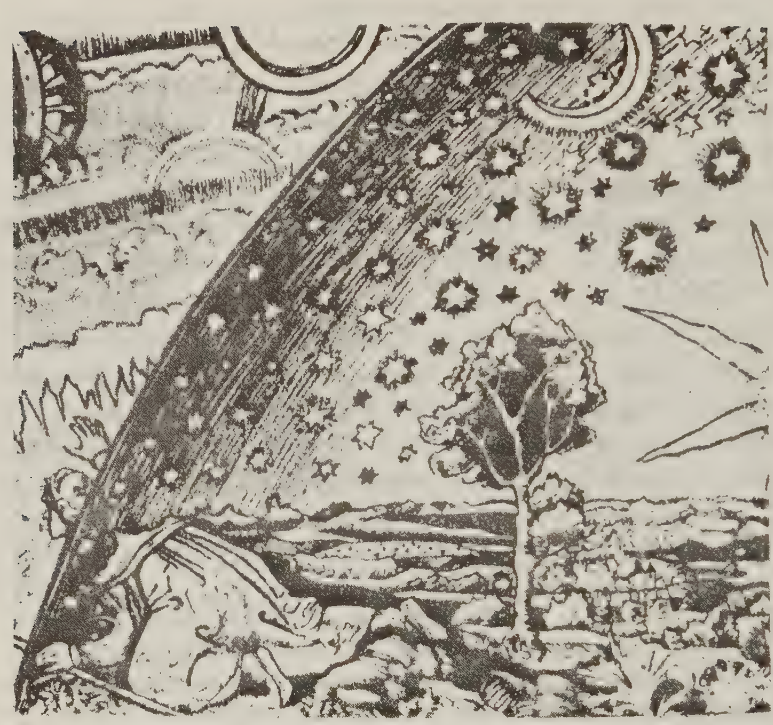
[14] Rabelais also states that his heroes drank as heartily "as the Templars."

[15] See the EMPEROR WEARS NO CLOTHES, by J. Herer; also HEMP, LIFELINE TO THE FUTURE, by C. Conrad.

[16] In ESTRATTO DAI LAVORI DELL, Institute di Farmacognosia della Universita di Messina, Italy, no. 5.(1967) p. 24.

[17] THE EMPEROR WEARS NO CLOTHES.



Spiritual Pilgrim, anonymous painting, sixteenth century.

In THE SUFIS, Idries Shaw tells us there is an Arab origin for the European witches: "Who brought the witches to the West? In the medieval form, from which most of our information derives, undoubtedly the Aniza tribe." Pointing to evidence like the similarities between the witches circle and the circular dance of the medieval dervishes, Arab words used in witches' spells, and the use of hallucinogenic plants in both systems, Shaw puts forth a reasonable argument that modern witches can find at least a part of their origin in a group founded by Abu el-Atahiyya (748–828):

> His circle of disciples, the Wise Ones, commemorated him in a number of ways after his death. To signify his tribe, they adopted the goat, cognate with his tribal name (Anz, Aniza). A torch between goat horns ("the devil" in Spain as it later became) symbolized for them the light of illumination from the intellect (head) of the "goat," the Aniza teacher. His wasm (tribal brand) was very much like a broad arrow, also called an eagle's foot.

> This sign, known to the witches as the goosefoot, became the mark for their places of meeting. After Atahiyya's death before the middle of the ninth century, tradition has it that a group from his school migrated to Spain, which had been under Arab rule for over a century at that time.
>
> — I. Shaw, THE SUFIS

One brave philosopher who dared to challenge the ban on hemp in medieval Europe was the Benedictine monk and qualified Bachelor of Medicine, Francois Rabelais (1494-1553). Rabelais was familiar with the alchemical writings of the Sufis, via Avicienna, as well as the medieval Templars, referring to *the good knights of the Templar* a number of times in his works, indicating he was most likely sympathetic with their cause.

Like the Templars, Rabelais suffered the harsh persecution from both the Roman Catholic Church and the civil authorities. The Papacy and political rulers were angered over the contents of his famous books GARGANTUA AND PANTAGRUEL, which made a mockery of both church and state and also contained many hidden references to things occult. We are here more concerned with the books of good Pantagruel, which is based around a parody of the Grail myth. The books of PANTAGRUEL also contain references to hemp which were written esoterically.

> THE LIFE OF GARGANTUA AND PANTAGRUEL by Francois Rabelais is an esoteric work, a novel in cant. The good cure of Meudon reveals himself in it as a great initiate, as well as a first class cabalist.
>
> —Fulcanelli Master Alchemist, LE MYSTERE DES CATHEDERALES

The 20th century alchemist, Fulcanelli also referred to this language of *cant*, as the *Language of the Birds*, echoing the Sufi author Attar's *Conference of Birds* (see chapter 14, *Moslem World*), a mystic ode to hashish. Author Kenneth Rayner Johnson comments on this language of *cant* in THE FULCANELLI PHENOMENA:

> All initiates, Fulcanelli states, spoke in cant—including the masons who built the cathedrals and who were the operative predecessors of today's speculative Freemasons. Eventually he maintains, the "language verte" or "green language" (green...being the color of initiation in the secret societies re-

> ferred to earlier) became the mode of speech of the poor, humble and oppressed. An indication of this fact can be discerned in the use of "rythming slang" among London's Cockneys, or in the jargon of "hip" or "jive-talk" originally derived from American Negro blues artists and other musicians.

Fulcanelli says:

> "It remains the language of a minority of individuals, living outside accepted laws, conventions, customs and etiquette. The term *voyous* (street-arabs), that is to say *voyants* (seers), is applied to them and the even more expressive term, *sons or children of the sun....*"
>
> —Quoted by Kenneth Rayner Johnson, THE FULCANELLI PHENOMENON

> Of particular interest to us must be the most oblique segments of PANTAGRUEL, Book III, chapters 49-52 [*the chapters concerning hemp*]. For long periods these chapters were banned by the church, and in many modern translations of PANTAGRUEL they are omitted.
>
> —Ben Price, "Where the Pantagruelion Grows"[18]

Some years before he wrote his book, Rabelais was temporarily imprisoned in his monastery, when he and another brother started studying Greek works. At that time the Greek language was considered heretical because conflicting New Testament material written by patriarchs of the Byzantine Christian Church was written in Greek and opened up the possibility of criticism of the Roman Catholic Church. Also, Pagan and Gnostic texts were written in Greek. It is not clear what the nature of the information in the original Greek text was, but from what history has recorded, the church leaders must have felt threatened by it. Rabelais managed to obtain an indult (special exemption) from Pope Clement VII and went on to write his famous Works. Unfortunately little is known of Rabelais after his books were published. He virtually disappeared in the midst of outrage from church and state over their publication.

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[18] PSYCHEDELIC MONOGRAPHS AND ESSAYS VOL. 4, summer 1989, Thomas Lyttle, Ed. (Rabelais also mentions the Amanita muscaria mushroom, referring to "the good Fly Agaric" at least twice.)

In the introduction Rabelais gives readers the following hint of the hidden information contained in his book:

> Following the dog's example, you will have to be wise in sniffing, smelling and estimating these fine and meaty books; swiftness in the chase and boldness in the attack are what is called for; after which, by careful reading and frequent meditation, you should break the bone and suck the substantific marrow in the course of it you will find things of quite a different taste and a doctrine more abstruse which shall reveal to you most high "sacraments" and horrific mysteries in what concerns our religion, as well as the state of our political and economic life.
>
> —Rabelais, PANTAGRUEL

> As a free thinker not willing to risk his cherished well-being in a society hostile to what went on in his head, Rabelais chose to keep his thoughts private, but not unshared. He shared them with rare individuals who, like himself, were undaunted by their own irreverence, and who were capable thereby of circumventing the rigid convention of literary and grammatical tradition. Through an early form of surrealism, he conveyed his message to those who were not too rigid in their perceptions to understand it.
>
> —Ben Price, "Where the Pantagruelion Grows"

In PANTAGRUEL, Rabelais gives a distinct description of hemp, which he calls "The Herb Pantagruelion:"[19]

> The leaves sprout out all round the stalk at equal distances, to the number of five or seven at each level; and it is by special favour of Nature that they are grouped in these two odd numbers, which are both divine and mysterious. The scent is strong, and unpleasant to delicate nostrils.

Rabelais goes on to describe the familiar applications of hemp pulp and fiber:

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[19] The term "pantagruelion" of course being used to avoid persecution from the church which had placed a ban on hemp.

> Without this herb, kitchens would be detested, the tables of dining rooms abhorred, although there were great plenty and variety of most dainty and sumptuous dishes of meat set down upon them; and the choicest beds also, how richly so ever adorned with gold, silver, amber, ivory, prophyry, and the mixture of most precious metals, would without it yield no delight or pleasure to the reposer in them. Without it millers could neither carry wheat, nor any other kind of corn, to the mill; nor would they be able to bring back from thence flour, or any other sort of meal whatsoever. Without it, how could the papers and writs of lawyers' clients be brought to the bar? Seldom is the mortar, lime or plaster brought to the workhouse without it. Without it how should the water be got out of the draw well? In what case would tabellions, notaries, copists, makers of counterparts, writers, clerks, secretaries, scriviners, and such like persons be without it? Were it not for it, what would become of the toll-rates and rent-rolls? Would not the noble art of printing perish without it? Whereof could the chassis or paper windows be made? How should the bells be rung ? The altars of Isis are adorned therewith; the pastophorian priests are therewith clad and accourted; and whole human nature covered and wrapped therein, at its first position and production in, and into this world; all the lanific trees of Seres, the bumbast and cotton bushes in the territories near the Persian sea, and gulph of Bengala: the Arabian swans, together with the plants of Maltha, do not all of them cloath, attire and apparel so many persons as this herb alone. Soldiers are now-a-days much better sheltered under it, than they were in former times, when they lived in tents covered with skins. It overshadows the theatres and amphitheatres from the heat of the scorching sun; it begirdeth and encompasseth forests, chases, parks, copses and groves, for the pleasure of hunters; it descendeth into the salt and fresh of both sea and river waters, for the profit of fishers; by it are boots of all sizes, buskins, gamashes, brodkins, gambados, shoes, pumps, slippers, and every cobbled ware wrought and made steadable for the use of man; by it the butt and rover-bows are strung, the cross-bows bended, and the slings made fixed; and, as if it were an herb every whit as holy as the verveine, and reverenced by ghosts, spirits, hobgoblins, fiends and phantoms, the bodies of deceased men are never buried without it.

Rabelais tells us the hero of his tale, Pantagruel, a giant named after the said herb, loaded for a voyage and, "amongst other things, it was observed how he caused to be fraught and loaded with an herb of his called Pantagruelion, not only of the green and raw sort of it, but of the confected also." The confection Rabelais refers to is the edible Turkish delight—a hashish confection.

Rabelais was so enamored with hemp that in his estimation it stood at the very pinnacle of plant life: "in this pantagruelion have I found so much efficacy and energy, so much completeness and excellency, so much exquisiteness and rarity, and so many admirable effects and operations of a transcendent nature...."

It is interesting that Rabelais speaks of hemp's transcendent nature. Rabelais was more than familiar with the alchemical literature that circulated so covertly at that time, and he incorporated the secret language of this hidden art into his writings. Alchemical and occult literature often refer to connecting an individual's feminine and masculine aspects together in a unified force, as marrying your Goddess, or the marriage of the sun (masculine, left-brain, analytical, rational) and the moon (feminine, right-brain, analogical, creative). This theme appears again and again in medieval occult literature, and most likely has its roots in a much earlier tradition. Francois Rabelais hinted at a connection between hemp and this spiritual marriage. He ends one of the chapters devoted to the herb Pantagruelion stating that by means of this herb mankind might discover an even more powerful herb and ascend to the heavens:

> Who knows but by his sons may be found out an herb of such another virtue and prodigious energy, as that by the aid thereof, in using it aright, according to their father's skill, they may contrive a way for human kind to pierce into the high aërian clouds, get up into the spring head of the hail, take an inspection of the snowy sources...; then it is like they will set forward to invade the territories of the moon, whence passing thro' both Mercury and Venus, the Sun will serve them for a torch, to shew the way to Jupiter and Saturn. We shall not then be able to resist the impetuosity of their intrusion, nor put a stoppage to their entering in a t all whatever regions, domiciles, or mansions of the spangled firmament they shall have mind to see...all the celestial signs together with the constellations of the fixed stars, will jointly be at their devotion then...

Here Rabelais has repeated the planetary ascent in Mithraic initiation as well as an ascent through the Cabalistic Sephira, and different levels of consciousness. As can be see in Crowley's QUABALISTIC ENCYCLOPEDIA "777," and elsewhere. Rabelais has the gods lament that should mankind succeed in this climb then they will surely: "drink of our nectar and ambrosia, and take to their own beds at night, for wives and concubines, our fairest goddesses, the only means whereby they can be deified."

Perhaps the identity of the herb which could be utilized by Pantagruel's descendants is alluded to in the chapter following Rabelais' last comments, "How a certain kind of Pantagruelion is of that Nature, that Fire is not able to consume it."

> Chapter 52 of Book III relates the amazing fable concerning "how a certain kind of Pantagruelion is of that nature that the fire is not able to consume it." First, it is noteworthy that Rabelais suggests different varieties of the plant. Second, the statement that the plant will not burn is extraordinary enough to tempt experimentation with the plant in the presence of fire. Readers smitten by curiosity on this point were equally likely to be smitten, finally and pleasantly, by the singular virtues of the plant Rabelais called "Pantagruelion." A happy discovery that would also, upon re-reading the author's words, unlock their secret references and make their meaning plain.
>
> —Ben Price, "Where the Pantagruelion Grows"

In light of Price's comments concerning the Pantagruelion that is not consumed by fire, it is interesting to note that Rabelais was familiar with the writings of Zoroaster, and he translated into French the Greek works of Herodotus, who wrote about Scythians inhaling cannabis smoke to achieve ecstasy.

Rabelais, in his fifth and last book of the series reveals to us quite plainly: "the good Pantagruelion which is hemp." Rabelais states that he felt it was time to reveal more plainly his cryptic message, and get rid of the cipher that hid it: "Now, my friends, that you may put in for a share of this new wisdom, and shake off the antiquated folly this very moment, scratch me out of your scrolls, and quite discard the symbol of the old philosopher with the golden thigh, by which he has forbidden you to eat beans,[20] that is, Pantagruelion books." (Which of course contained replete references to the herb Pantagruelion, hemp)

Perhaps this was some of Rabelais cryptic humor. Remember Pythagoras was the philosopher with the golden thigh that taught his students not to eat beans. Pythagoras was the first sage to call himself a philosopher. His golden thigh referred to shamanic initiation. He was initiated into all the secret mysteries of the ancient world and had close friendship ties with the Hyperborean shaman priest of Apollo, Abaris the Scythian. Scythian shamans fumigated [purified] and incensed themselves to ecstasy and revelation with cannabis smoke.

Rabelais tells the reader that he had not revealed the secrets concerning cannabis earlier because he wanted to have the opportunity to enjoy it himself for a while, "for you may take it for a truth, granted among all professors in the science of good eating, that he enjoined you not to taste of them for the dunsical-dog leach was so selfish as to reserve them for his own dainty chops."

Rabelais was quite an old man at the time his books were published, and he knew it was time to reveal his secret to mankind more plainly, lest it be lost forever. He tells us that his great works (books) are finished. "Now though we have in our mother-tongue, several excellent works in verse and prose. I have made bold to chuse to chirrup and warble my plain ditty, or as they say, to whistle like a goose among the swans, rather than be thought deaf among so many pretty poets and eloquent orators. And thus I am prouder of acting like a clown, or any other under part, among the many ingenious actors in this noble play, than of herding among the mutes, who, like so many shadows and cyphers, only serve to fill up the house and make up a number."

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[20] Author Ben Price commented that "through exaggeration" Rabelais, "made it clear that he was writing satire: *It endangereth bad and unwholesome blood, and with its exorbitant heat woundeth them with grievous, hurtful, smart and noisome vapours.'* In other words, Rabelais was gaffing, smoking grass will give you gas and make you fart!" (Ben Price, "Where the Pantagruelion Grows," PSYCHEDELIC MONOGRAPHS AND ESSAYS, Vol. 4,1989). Hemp isn't known for giving you gas, but beans most certainly do.

Rabelais knew he would suffer the wrath of the Roman Catholic Church for debunking its heresies. "To the heathen philosopher succeeded a pack of capusions monks, who forbid us the use of beans that none but their nasty selves might have the stomach to eat it, though their liquorice chops watered never so much after it."

He also had an idea of what his fate might be for exposing these forbidden secrets, as he states in the following comment, "Oh! they'll cost me an estate in hempen collars. For I hereby promise to furnish them with twice enough as much as will do their business, on free cost, as often as they will take the pains to dance at ropes end, providently to save charges, to the small disappointment to the finisher of the law." (He had given them enough rope to hang him.) And so Francois Rabelais disappeared from history.

> Any clergy, whether secular or myth bound, will feel threatened by a perceptual tool which allows the common man to transcend conditioning and experience unmediated clarity. This is what Rabelais knew would happen to the Medieval priests if he openly discussed the remarkable qualities of the plant, Pantagruel. It is the same fear-ridden reaction we see gripping Reaganite conservatives and the beneficiaries of other perceptual pogroms when it comes to any frame of mind that they have not included in the "official" scenario of reality. Any transcendental short-cuts or non-prescription vehicles toward "feeling better" undermine the reality-mediating role of the authorities.
>
> —Ben Price, "Where the Pantagruelion Grows"

Francois Rabelais, we salute you our Brother, and dedicate the section on Alchemy to your great and bold spirit. He had "more strength in his teeth and scent in his bum" (to borrow a saying he used), than any man in Europe at that time.

Arabians, Indians, Sabeans,
Sing not, in hymns and paens,
Your incense, myrrh, or ebony:
Come here a nobler plant to see;

And carry home at any rate,
Some seed, that you may propagate.
If in your soil it takes, to heaven
A thousand thousand thanks be given
And say, with France, it goodly goes
Where the Pantagruelion grows!

—Francois Rabelais

Some have suggested that the following quatrain written by Nostradamus referred to Rabelais:

The present together with the past
Judges by the great Jovialist
The world tires of him at last
Judged disloyal by the clergy

Nostradamus attributed his power of prophecy to a substance that could well have been cannabis: "Seated at night in my secret study, alone, reposing over the brass tripod." He referred to the "secrets that are revealed by the subtle spirit of fire." Nostradamus stated specifically in his will that his papers were to be left to whichever of his sons, upon reaching maturity, "..has drunk the smoke of the lamp." Besides his prophetic writings, Nostradamus also wrote on herbal recipes, cosmetics, food and perfumes.

If people wanted to survive the Dark Ages and use cannabis they had better be discreet in referring to it. Both Rabelais and the medieval European farmers used the word "bean"[21] in conjunction with hemp. The Europeans used the term in a celebration, King and Queen of the bean, done in the hopes of having a tall hemp crop.

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[21] Rabelais used the bean as a symbol for his dear herb "Pantagruelion." In 16th century Europe we find "[y]et another quaint custom related to hemp growing involved the election of King and Queen of the Beans on the twelfth day (the Epiphany, January 6)." (Abel) This celebration commenced with the hoisting of the King and Queen on to the shoulders of the participants so that they could make crosses on the beams of houses to protect them from evil spirits. This celebration was believed to give the participants a glimpse into the future at next years crop. If the man was taller, then the male hemp plants would be taller; if the lady was, then the female plants would be taller. (The Europeans felt they got a better fiber from the male plant.)

Consider if you will the tale of Jack and the Beanstalk. Jack is "the widow's son." This term is often used to refer to an initiate starting out on the path. For example, it is used in reference to Jesus, Parzival in the famous Grail Romances, and it was a cherished designation in Freemasonry. The cow that young Jack trades for the beans is his sacred cow that he must sacrifice if he wants to discover the truth of things. A parallel can easily be drawn between Jack's reluctant trade of the family cow and the of the Magi saviour Mithras, who slew the sacred bull unwillingly, and obtained the sacred vine of the mysteries. The beans are hemp seeds which will enable him to climb to the place of the Giants. The angry Giant is a manifestation of Jack's personal demons that have been exposed and magnified by his climb up the beanstalk, or more precisely by his ingestion of hemp. Although this journey is fraught with danger, young Jack has the chance to hear the heavenly music of the Golden Harp, cast from the fine Gold of the true alchemists. And if the young hero is able to overcome the Giant, who represents his own lower nature, he will be able to return home and share the music of the Golden harp with his widowed mother and the rest of humanity.

A similar cryptic reference to the magnifying potentials of cannabis as that provided in *Jack and the Beanstalk*, can be found in *The Conference of Birds*, where Sufi author Attar uses the parrot as a hidden reference to hashish. Attar writes of the parrot's arrival: "Welcome, O Parrot! In your beautiful robe and collar of fire, this collar is fitting for a dweller in the underworld but your robe is worthy of Heaven. Can Abraham save himself from the fire of Nimrod? Break the head of Nimrod and become the friend of Abraham, who was the friend of God. When you have been delivered from the hands of Nimrod put on your robe of glory and fear not the collar of fire." [22]

This information hints at a secret tradition of cannabis use in medieval Europe, wisdom that had to be transmitted esoterically to avoid prohibitions and persecution from the Roman Catholic Church.

> In 1615, an Italian physician and demonologist, Giovanni De Ninault, listed hemp as the main ingredient in the ointments and unguents used by the "Devils followers."[23]
>
> —Ernest Abel, MARIHUANA; THE FIRST TWELVE THOUSAND YEARS

The Arabs were responsible for the popular reintroduction of Alchemy into medieval Europe. Jabir Ibn el-Hayyan, known as Geber[24] in the West "has been acknowledged by both the Arab and European alchemists as the patron of the art since the eighth century."[25] Dr. M. Aldrich has commented that "skilled alchemists with pretty classy lab equipment experimented with all kinds of potions; if Geber and others could distill alcohol, they could have made hashish (or even hash oil), and, indeed, Geber included *banj* among his powerful prescriptions. An amusing tale of a hypocritical priest, from Arabian manuscripts dated about CE 950, shows that use of *banj* was secret and spread among religious persons who professed against it."[26] A number of Sufis can be tied to both hashish use and the alchemical language, most notably the Arabian Alchemist Avicenna (known in Arabic as Ibn Sina), Mansur el-Hallaj, and Farduddin Attar, the Chemist.

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[22] Farid ud-Din Attar, "The Conference of the Birds," translated by C.S. Nott, Shambala Boston, 1993.

[23] "Devils followers" refers to anybody who challenged the strict Catholic dogma of the time and practiced herbal medicine.

[24] We get the modern term Gibberish, from Geber's name, and the complicated and cryptic alchemical papers associated with him.

[25] Idries Shah, THE SUFIS (1964).

[26] Dr. M. Aldrich, *Cannabis and Its Derivatives*.

> That the alchemists of the West knew they were pursuing an internal goal is clear from their admonitions and innumerable cryptic illustrations in their works. Alchemical allegory is by no means difficult to read if one bears in mind Sufi symbolism. In the seventeenth century, a thousand years after the time of their original inspirer, Geber (born circa 721), the European alchemists were keeping lists of successive masters, reminiscent of the Sufi "spiritual degrees." One of the most interesting things about this fact is that these chains of succession refer to people linked in the Sufic and Saracean traditions, but otherwise have no common denominator. In the records, we find the name of Mohammed, Geber, Hermes, Dante and Roger Bacon.
>
> —I. Shaw, THE SUFIS

Attar and other Sufis are reported to have used el-Khidr (Khizr), the green man, as a hidden reference to hashish and bhang. In 1894, J.M. Campbell commented that to the Moslem worshipper "the holy spirit in bhang is not the spirit of the Almighty, it is the spirit of the great prophet Khizr, or Elijiah."

In what can be considered more than a mere coincidence, we find this same figure playing a highly regarded role in medieval alchemy. Alchemists like Paracelsus and Eirenaeus Philalethes mention the name Elias, which in the authorized Version of the Bible is the same as Elijah, the powerful magician-prophet of Tishpeh, and who the Sufis equated with Khidr, the green man and patron saint of cannabis.

> The real significance of the mysterious Elias is given in an almost throw away phrase by A.E. Waite in THE BROTHERHOOD OF THE ROSY CROSS. He says: "I infer that enthusiasts [i.e. those who looked forward to the coming of Elias] regarded it as a corporate Elias." In other words, Elias was the symbolic figurehead of the new school of alchemy whose adepts were now proving its reality among mankind.
>
> —Kenneth Rayner Johnson, THE FULCANELLI PHENOMENON

> My book is the precursor of Elias, designed to prepare the Royal way of the Master...
>
> —Eirenaeus Philalethes, *An Open Entrance to the Closed Palace of the King*

> Nothing is concealed that shall not be revealed. There are many more secrets concerning the transmutation, though they are little known, for if they are revealed to someone their fame is not

> immediately common. With this art, the Lord bestows the wisdom to keep it secret until the advent of Elias Artista[27]. Then shall be revealed what has been concealed.
>
> —Paracelsus, "Book Concerning the Tincture of Philosophers"

Idries Shah claims that Paracelsus and other medieval European alchemist like Roger Bacon, Raymund Lully and Henry Cornelius Agrippa, were transmitting Sufi knowledge in the West, acting as scouts for the Arab dervishes and their system of attainment.

> Paracelsus, who traveled in the East and received his Sufic training in Turkey, introduced several Sufi terms into Western thought. His "Azoth"[28] is identical with the Sufi *el-dhat* (Pronounced in Persian and hence in most Sufi poetry as *az-zaut)....*
>
> The stone, the hidden thing, so powerful, is also called the Azoth in the West. Azoth is traced by Orientalists to one of two words—*al-dhat* (or *ez-zat*), meaning essence or inner reality; or else to *zibaq*, mercury. The stone according to the Sufis, is the *dhat*, the essence, which is so powerful that it can transform whatever comes into contact with it. It is the essence of man, which partakes of what people call the divine. It is "sunshine," capable of uplifting humanity to the next stage....
>
> Owing to the Reformation,[29] Paracelsus had to be careful how he expressed himself since he was projecting a psychological system different from either the Catholic or the Protestant ways. In one place he says: "Read with the heart until at some time the true religion will come....
>
> He even quotes Sufi dicta:
>
> "Salvation is not attained by fasting, neither wearing certain clothes, nor by flagellation. These are superstitions and

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[27] Elijiah the Artist.

[28] Another synonym for the "Philosopher's Stone."

[29] Martin Luther and Paracelsus were contemporaries; Luther was ten years older than Paracelsus. During Paracelsus' lifetime Luther and his band of Protestants were an oppressed minority and the Reformation had little effect on the *Bombast* of Paracelsus.

> hypocrisy. God made everything pure and holy, man need not consecrate them."
>
> —Idries Shah, THE SUFIS[30]

> Several mystics and Sufi masters, among them al-Hallaj and especially Avicenna and Ibn Arabi, have presented alchemy as a veritable spiritual technique.
>
> —M. Eliade, A HISTORY OF RELIGIOUS IDEAS, VOL. III

Dr. C.G. Jung, student of Freud, originator of Jungian depth psychology and the father of modern analytical psychology, gathered the largest collection of ancient alchemical literature in the world. Jung made the following comments on alchemy and his work as a psychologist in his autobiography:

> As my life entered its second half, I was already embarked on the confrontation with the contents of the unconscious. My work on this was an extremely long-drawn-out affair, and it was only after some twenty years of it that I reached some degree of understanding of my fantasies.
>
> First I had to find evidence for the historical prefiguration of my inner experiences. That is to say, I had to ask myself, "Where have my particular premises already occurred in history?" If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked.
>
> I had very soon seen that analytical psychology coincided in a most curious way with alchemy. The experiences of the alchemists were, in a sense, my experiences, and their world was my world. This was of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious.
>
> —Carl G. Jung, MEMORIES, DREAMS AND REFLECTIONS

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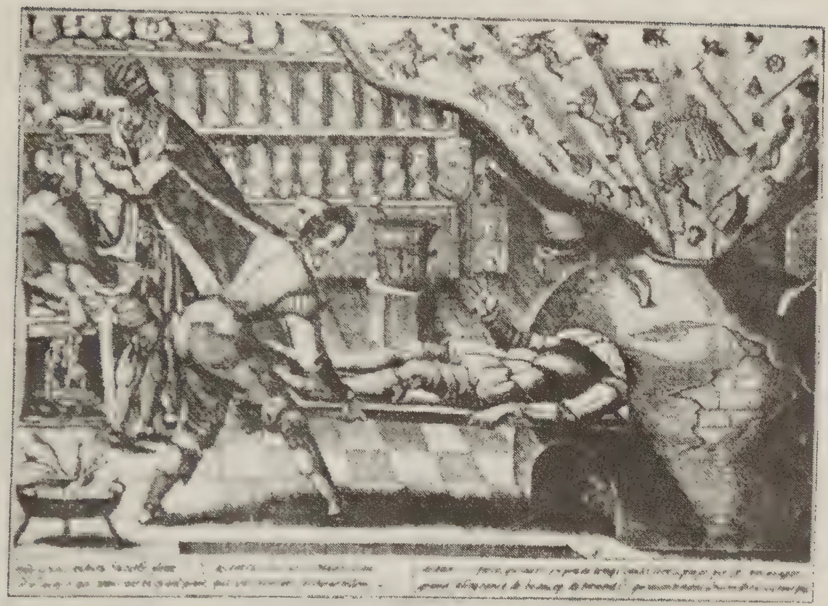
[30] Strangely Shah makes no direct mention of the Sufis rich history with hashish, although he does comment that the medieval witches picked up their use of powerful hallucinogenic plant drugs like thorn apple (*Datura stramonium*), and mandrakes from an earlier dervish influence.



Expulsion of the Demons, an anonymous engraving from the 1600s, is another classic example of alchemical initiation hidden behind the facade of chruchly pursuits. In the foreground an alchemist (wearing a small Phygyric initiation cap) cheerfully slides an associate head first into a large athanor (alchemical oven) where the "demons" are baked out of his head into a billowing cloud containing the youniversal elements in an expanding consciousness. The one who is baked holds his hand up as if to say to the other, "hold steady, right there brother." Two mushrooms joined at the cap appear in the lower left of his expanding mind-cloud.

In the left foreground incense is vaporizing from a bowl set on flaming coals in a squat pan on a tripod. Directly above it a "bishop" is pouring an alchemical substance down the throat of a seated initiate who is steadying the bishop's arm that is holding a funnel in the initiate's mouth. Supernatural arms extend from his seat and grasp a pan below. Shelves of alchemical medicines are behind them. To the right of the medicines is an alchemical still. A large mortar and pestle is on a stand in the center of the engraving.

The alchemists prepared sacraments to investigate the mysterious murkiness (in the pan) *below*, others that could blow your mind in the brilliance *above*. Balance was to be achieved between the extremes. It is represented by the mortar and pestle in the center. The two opposites must be meticulously ground together until they become one.

There is a wealth of documents indicating medieval alchemists were experimenting with methods to transmute base metals into gold. Most of the alchemical manuscripts detail laboratory operations while discussing philosophical and transcendent mystical states. Written accounts by credible witnesses to transmutations record that some of them were indeed successful. This Philosopher's Stone or Universal Elixir was an alchemical preparation made from the mineral kingdom. The Medieval philosophers claimed that when properly prepared the mineral stone could transmute base metals into gold; in minute dilutions it could end sickness and retard aging indefinitely, transmuting the human organism into an immortal being.[31]

In what indicates a continuity of traditions, like the Hindu and Chinese alchemists' *sacred elixir of immortality*, the adepts claimed that when taken in a minute dose, this substance would cause the inbiber's hair and teeth to fall out, later new hair and teeth grow in and the successful alchemist becomes immortal. Unfortunately many pseudo-alchemists, called "sloppers," are known to have perished while experimenting with these powerful concoctions. A much safer path was the preparation of the *Vegetable Stone.*

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[31] We should however make it clear that Alchemy was a synthesis of many philosophical and protoscientific systems and techniques. There were alchemists who dealt with the metamorphic relationship between energy and matter. They worked to produce a universal elixir from the mineral kingdom and were especially fond of the clan of metals. This universal elixir from the mineral kingdom could transmute any of the base metals into gold. That was proof that the alchemist had indeed make the true mineral stone capable of initiating a metamorphosis in a human that lead to transcendent illumination and immortality.

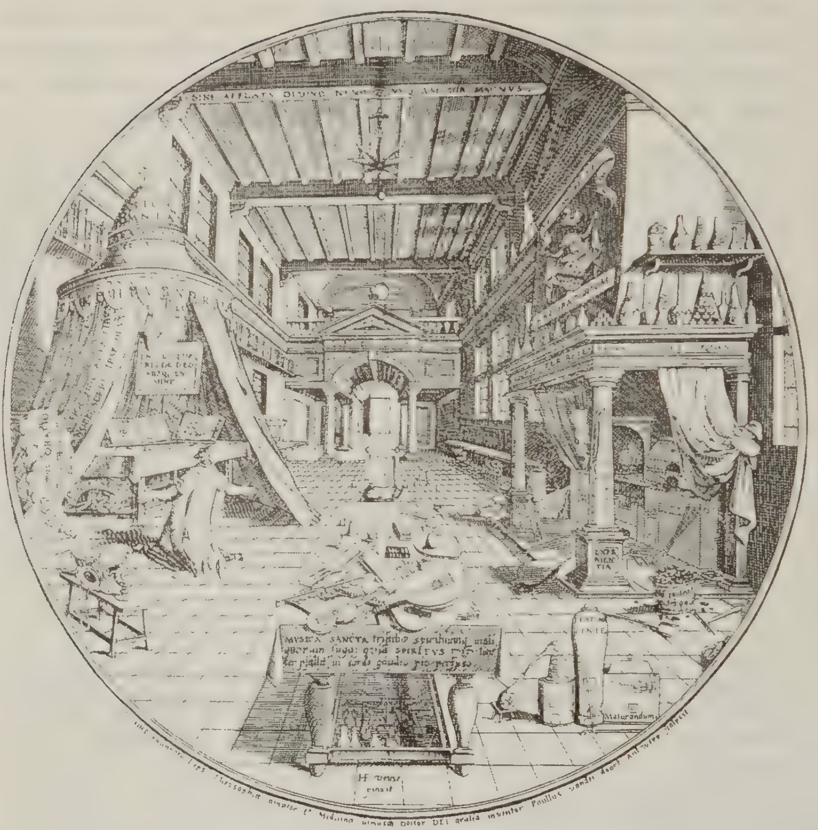
The fourteenth century adept Nicolas Flamel is the most celebrated of the gold making alchemists. He was a poor scribe that began his career working in a rented booth only thirty inches square in the rue des Ecrivains, Paris, opposite the Church of St. Jacques-la-Boucherie. There he copied manuscripts for a commission. After he and his wife Perronelle succeeded in making the mineral stone, the Flamels "began to endow chapels. churches, cemeteries, charnel-houses and hospitals all over the city, the deeds for which, according to constantly-quoted French archivists, still exist." (Johnson, THE FULCANELLI PHENOMENON, p. 88) Flamel could not have been such a renown philanthropist on a meager scribe's wages. And like music legends of the twentieth century, Elvis Presley and Jim Morrison, the death of the Flamels was said to have been staged so they could erase their personal history. In their case, because they were not aging like the vast majority of Parisian urbanites in the 1300s.

The term *alchemy* was applied to a wide variety of different schools of thought, dealing with philosophy, physics, chemistry, unlocking the healing virtue in plants, and countless other subjects. In short being an alchemist was many different things to many different people and many medieval alchemists pursued the Philosopher's Stone as shaman mystics, psychoanalysts, herbalist apothecaries, metallurgists and cabalists all in one, in an attempt to find the very essence of creation.

> It is neither the transmutation of base metals nor the life-prolonging elixir which are the ultimate and absolute objects of the alchemical search. Obviously the condition of perfection, or of Supreme Illumination, which the discovery of the Stone affords, is quite ineffable and transcends such mundane considerations as the supposed finality of death.
>
> —Kenneth R. Johnson, THE FULCANELLI PHENOMENON

One of the most famous engravings from European alchemy is a woodcut esoteric mandala designed by alchemical adept and doctor of medicine, Hienrich Khunrath, for his masterful treatise *Amphitheater of Eternal Wisdom* published in 1604. The alchemical mandala engraving titled "The First Stage of the Great Work" is a circle that contains the alchemists' workshop where all the elements in it are drawn in perspective toward an offset center which is an open door above which is written in Latin "While sleeping, watch!" On the left side the alchemist kneels in supplication near the opening of a Scythian-like tent. In the left foreground before the tent is a large censor with smoke billowing forth from it. In the smoke is written in Latin, *"ascending smoke, sacrificial speech acceptable to God."*

To the right of the center is laboratory equipment and high above everything else alone near the ceiling beams is a curious seven-leafed chandelier that is out of perspective compared to the converging lines in the beams. The chandelier looks more like a seven-fingered marijuana leaf with a flame at the tip of every



The First Stage of the Great Work, by Hienrich Khunrath

finger. The only other flame in the engraving is in the tent itself. The plaque below the flame in the tent says *"Happy is the one who follows the advice of God."* On the cross beam above the seven-fingered marijuana-leaf chandelier is written *"Without the breath of inspiration from God, no one finds the great way."*

Khunrath, as did all the alchemical masters, chose his words well so that only the uninitiated would misinterpret his meaning. But we know the tradition of cannabis incense use, especially by the Scythians in tents. Heinrich's cant, "ascending smoke, sacrificial speech acceptable to God," harkens back to the Akkadian *Counsels of Wisdom* from ancient Mesopotamia, "Sacrifice and (pious) utterance are the proper accompaniment of incense." In all probability Hienrich Khunrath knew nothing about the Akkadian *Counsels of Wisdom*.

On the other hand Khunrath declared the entrance to eternal wisdom could be gained "Christiano-Kabalically, divino-magically and even physio-chemically."[32] He revealed the secret transforming substance was a red gum, the "resin of the wise." Concerning the nature of the Stone Khunrath wrote: "[The] Cabalistic habitaculum Materiae Lapidis was originally made known from on high through Divine Inspiration and special Revelation, both with and without instrumental help, 'awake as well as asleep or in dreams.'" Khunrath said that one could "perfectly prepare our Chaos Naturae in the highest simplicity and perfection" through a "special Secret Divine Vision and revelation, without further probing and pondering of the causes.... So work even in the laboratory by thyself alone, without collaboration or assistants, in order that God, the Jealous, may not withdraw the art from thee, on account of thy assistants to whom He may not wish to impart it."[33]

Khunrath is telling the reader that his words are Cabalistic, or in cant: esoteric meaning is hidden in his prose, analogical artwork and the slang of the day. In his day using marijuana for religious purposes was still considered diabolic and severely prohibited. One could still be dragged before the Inquisition accused of committing satanic rites, tortured into confessions leading ultimately to death and forfeiture of all properties. His warning to work alone and beware of impious assistants is always good advice—the profane naturally obstruct spiritual exploration. However, such advice is imperative for survival if your religious sacraments and spiritual explorations are prohibited by the dominant orthodox paradigm controlling the state: beware of those with whom you would share the "especial Secret Divine Vision" for they may foolishly reveal incriminating evidence or worse, be informants working for the Inquisition that would turn you in for a percentage of the forfeiture (finder's fee) profits from the seizure of your personal property.

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[32] Hienrich Khunrath, (1560-1605) *Amphitheatrum Sapientiae Aeternae Christiano-Kabalisticum,* (Hanau, 1609; French edition, 1899), translated by Emile Grillot De Givry in PICTURE MUSEUM OF SORCERY MAGIC AND ALCHEMY, 1929; (English publication, 1963).

[33] Hienrich Khunrath, *Von hylealischen Chaos*, from PSYCHOLOGY AND ALCHEMY, C.G. Jung (1953); Princeton University Press, 1968.

> Alchemists are, in fact, decided solitaries; each has his say in his own way. They rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of secret societies or the like.[34] Each worked in the laboratory for himself and suffered from loneliness. On the other hand, quarrels were rare. Their writings are relatively free of polemic, and the way they quote each other shows a remarkable agreement on the first principles, even if one cannot understand what they are really agreeing about.
>
> —Carl Jung, PSYCHOLOGY AND ALCHEMY

The Medieval alchemists communicated with one another through their writings. It was too dangerous for them to work together in communal laboratories, and by their independence from each other they were less vulnerable to attack from the prohibitionist Christian theocracy. They also communicated with one another across time through their writings.

In Khunrath's time hemp was a ubiquitous crop; its fiber was essential to global economic trade, for the sails of the world merchant fleets could be made from hemp fiber only—no other vegetable fiber sail cloth could endure the stresses of wind and salt air on long ocean voyages. Paradoxically, using hemp flowers as a

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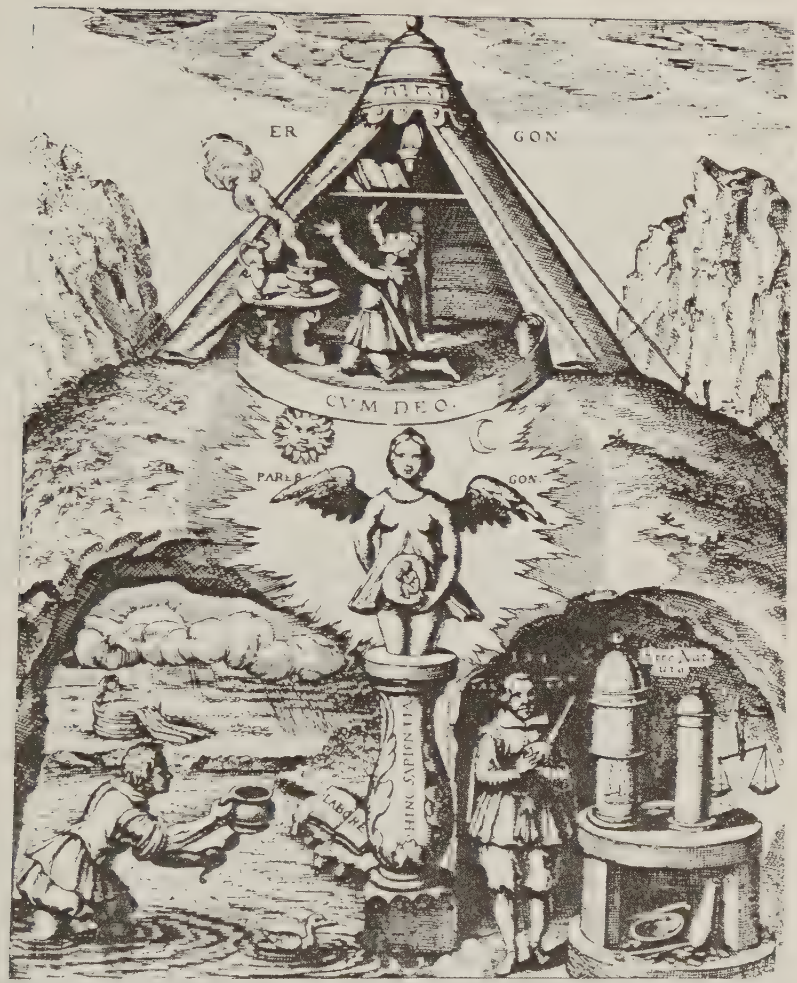
[34] In a footnote here Jung qualifies the statement: "I am setting aside the later Rosicrucians and the early 'Poimandres' community, of which Zosimos speaks." In all the alchemical literature in between he found only one questionable passage relating to a secret strictly alchemical society. He said it "may go back to very early times and thus to the Gnostic societies. Agrippa mentions an alchemical initiation vow which may possibly refer to the existence of secret societies."



"The Mystery of the Hermetic Arts," illustration from *Speculum Sophicum Rhodo-Stauroticum by Theophilus Schweighardt* (1618). The alchemist kneels before his smoldering censer in a tent reminiscent of the tent used by the Scythians to perform their cannabis purifications, as well as the tent containing the incense alter in the Hebrews' Ark of the Covenant, and Esarhaddon's incense tabernacle depicted on a stele from 8th century BCE.

religious sacrament was prohibited yet fields of hemp flowers could be found nearly everywhere. The European hemp flowers routinely produce about one or two percent THC isomers (Tetra-Hydra-Canabinol considered the psychoactive carbohydrate family of molecules in cannabis), whereas the resinous red hashish of Lebanon is about ten times more potent. Khunrath praised the "red resin of the wise," calling it the transforming substance.

In the *Amphitheater of Eternal Wisdom* Khunrath illustrates the alchemical process, the marriage of the sun and the moon, with a peacock standing on the two heads of the Rebis (opposite natures—sun and moon). The inscription calls it the "bird of Hermes" and the "blessed greenness." Gerard Dorn, a contemporary of Khunrath discusses the plant Mercurialis whose properties were summarized from the Latin text by Carl Jung:

> Like the Homeric magic herb Moly, it was found by Hermes himself and must therefore have magical effects. It is particularly favourable to the coniunctio because it occurs in male and female form and thus can determine the sex of a child about to be conceived. Mercurius himself is said to be generated from an extract of it...
>
> Did Dorn really mean that these magic herbs should be mixed together and that the air-colored quintessence should be distilled from the "Tartarus," or was he using these secret names and procedures to express a moral meaning? My conjecture is that he meant both, for it is clear that the alchemists did in fact operate with such substances and thought-processes, just as, in particular, the Paracelsist physicians used these remedies and reflections in their practical work. But if the adept really concocted such potions is his retort, he must surely have chosen his ingredients on account of their magical significance.
>
> —C. Jung, MYSTERIUM CONIUNCTIONIS

Jung says there is no mention of the Mercurial plant in the "Tabernaemontanus, in which all the magico-medicinal properties of plants are carefully listed."[35] However he did say the mysterious plant "is closely connected with the 'tree of the sea' in Arabian

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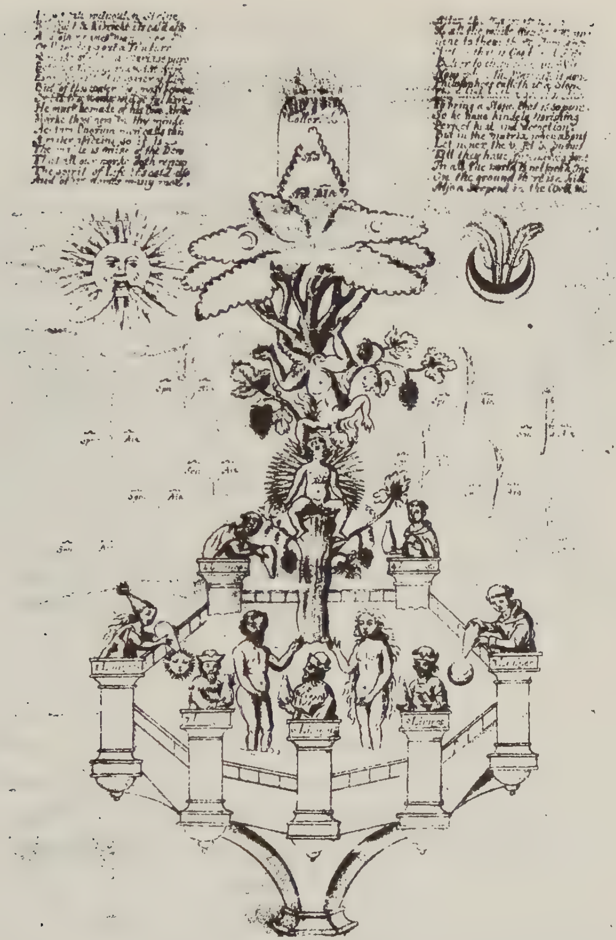
[35] Jung remarked the Tabernaemontanus does mention that a plant whose identity is obscured was "a cure for epilepsy and melancholic fantasies, makes sleepy and drunken like wine, is used in love-potions."—MYSTERIUM CONIUCTIONIS page, 133.



"The transformation of Mercurius. The Melusina (Lilith*) on the tree is Sapientia.—*Ripley Scrowle*" (MS., 1588). The lizard is half a woman and is celebrating the *coniunctio* (marriage) with the *filius philosophorum* [initiate with radiant aura sitting on the tree]. The 'Versus belonging to an Embelmaticall Scrowle' (*Theatrum Chemicum Britannicum*, p. 375) run as follows:

'And Azot is truly my Sister,
And Kibrik forsooth is my Brother:
The Serpent of Arabia is my name,
The which is leader of all this game.'"

—C.G. Jung, *Psychology and Alchemy*, p. 458.

*See appendix: *The Tree of Knowledge and Sacred Drink of Immortality*.

alchemy and hence with the *arbor philosophicia* which in turn has parallels with the Cabalistic tree of the Sefiroth and with the tree of Christian mysticism and Hindu philosophy."[36]

> This prime matter which is proper for the form of the Elixir is taken from a single tree which grows in the lands of the West... And this tree grows on the surface of the ocean as plants grow on the surface of the earth. This is the tree of which whosoever eats, man and jinn obey him; it is also the tree of which Adam (peace be upon him!) was forbidden to eat...
>
> —Abu'l Qasim, *Kitab al-'ilm*[37]

Jung connects the philosophical tree of the Arab alchemists with the Haoma tree that grows in the cosmic ocean of the Zoroastrian creation myth:

> We may note the curious fact that a lizard is concealed in the tree: "The evil spirit has formed therein, among those which enter as opposites, a lizard as an opponent in that deep water, so that it may injure the Haoma," the plant of immortality. In alchemy, the *spiritus mercurii* that lives in the tree is represented as a serpent, salamander, or Melusina.
>
> —Jung, PSYCHOLOGY AND ALCHEMY

The salamander is a curious symbol in alchemy illustrated in many famous alchemical texts including the *Book of Lambspring*. The key that unlocked one aspect of its esoteric symbolism was found in a fourteenth century painting from an alchemical text showing a man intoxicated on Amanita muscaria mushrooms. He clutches one mushroom in his hand as he dances about holding his other hand to his forehead as if the revelation is too intense. Behind him a tree grows with a spotted mushroom for a top. A salamander or lizard floats upward parallel to the Amanita tree. Next to it another salamander roasts upon the fire in much the same way as the philosopher in the *Book of Lambspring* roasts a salamander on a fork in a fire. Perhaps five hundred years ago

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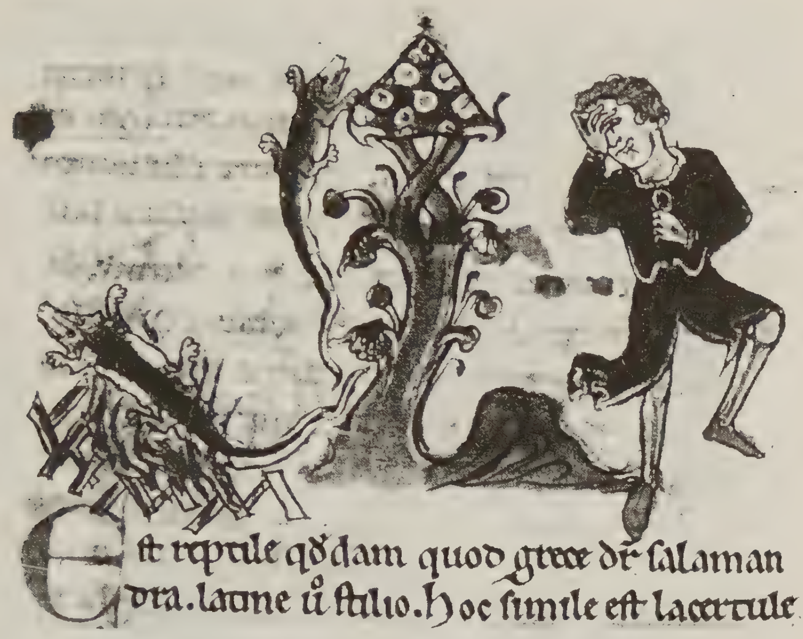
[36] MYSTERIUM CONIUNCTIONIS, pages 134, 135.

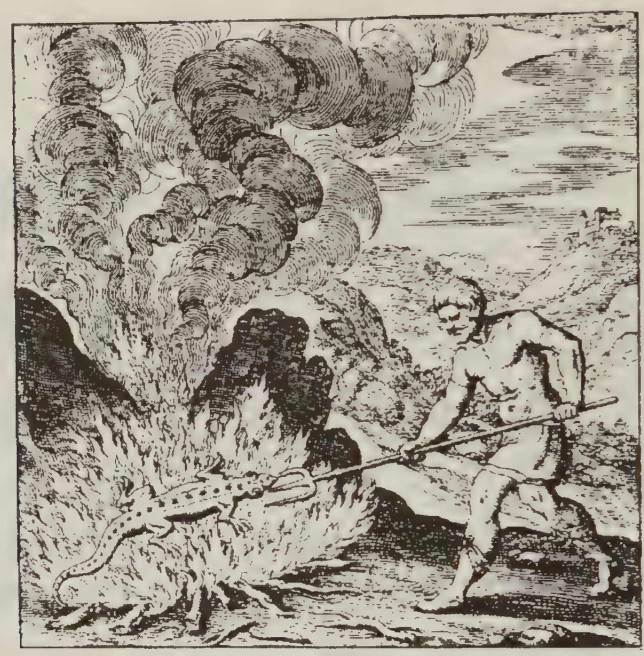
[37] Quoted in PSYCHOLOGY AND ALCHEMY, page 460.


Est reptile q°dam quod grece dr salaman
dra. latine ū stilio. Hoc simile est lacertule

Salamander roasting in the flames, from a 14th century alchemical manuscript in the Bodleian Library.

psychonauts called such a psychedelic trip "roasting a salamander." And just as today where psychonauts in quest of knowledge often utilize marijuana and psychedelic mushrooms for similar purposes, so too perhaps our Medieval ancestors burned incense and roasted salamanders in order to achieve illumination.

Interestingly as was mentioned earlier, Rabelais refers to the good Fly Agaric mushroom twice in GARGANTUA AND PANTAGRUEL. The chapter mentioned earlier in which Rabelais comments that "a certain kind of Pantagreulion is of that Nature that Fire is not able to conxume it," is a paragraph that refers to the alchemical salamander as well as a mysterious tree that is of "a very marvelous nature" and " produceth out of its root the good Agaric." Rabelais also burned cannabis incense, like Khunrath a century later. Rabelais was familiar with the writings of Zoroaster and he translated the works of the Roman historian Herodotus, who recorded an early account of the Scythian marijuana smoke baths.



Roasting salamander from the *Book of Lambspring*

In light of this, it is not at all surprising to find the name of Zoroaster, who attained ecstasy through hemp, mentioned in many of the old alchemical texts. Nor should it be surprising to find the system of self initiation promoted by earlier Zoroastrian influenced Gnostic alchemists, like Zosimos, continued on in secret throughout the middle-ages.

In fact, the description the Salamander in *The Book of Lambspring* has similarities to the sacred drink of the Mithraic Mysteries, and the details of its production allude to alchemical laboratory operations that produce a sublimate oil by carefully maintaining heat necessary to vaporize the psychoactive resin produced on cannabis leaves and flowers. Just before the dried vegetable matter carbonized in the retort a viscous red oil would appear in the neck of the glass receiver. This oily sublimate they called the eagle, salamander or red lion. In 1939-40 chemist Roger

Adams produced what he called marihuana red oil by distillation, from it he isolated over sixty psychoactive therapeutic compounds.

Concerning this Lambspring wrote:

> In all fables we are told that the Salamander is born in fire.... It dwells in a great mountain which is encompassed by many flames. And as one of these is ever smaller than another—herein the Salamander bathes. The third is greater, the fourth brighter than the rest—In all these the Salamander washes, and is purified. Then he hies him to his cave, but on the way is caught and pierced so that it dies, and yields up its life with its blood. But this, too, happens for its good: For from its blood it wins immortal life, and then death has no more power over it. Its blood is the most precious Medicine upon earth, the same has not its like in the world. For this blood drives away all disease.... From it the Sages derive their science, and through it they attain the Heavenly Gift, which is called the Philosopher's Stone
>
> —*The Book of Lambspring,* THE HERMETIC MUSEUM[38]

> There is this one *green lion*, which closes and opens the seven indissoluble seals of the seven metallic spirits which torments the bodies, until it has perfected them, by means of the artist's long and resolute patience.
>
> "The Cosmopolite," (16th century)[39]

Unlike the cemented dogma and dead traditions of the Church, the Alchemical system continued to grow and expand in all areas of thought. The 18th century occultist Francis Barrett wrote of the influence of Zoroaster on the great and noble art of alchemy, in the clearest of terms:

> Alchymy, the grand touch-stone of natural wisdom, is of divine origin: it was brought down from Heaven by the Angel Uriel. Zoroaster, the first philosopher by fire, made pure gold from all seven metals; he brought the sun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot numerous offspring of an immortal nature, a pure living

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[38] Originally published in 1625 as one of 22 alchemical treatise collected in THE HERMETIC MUSEUM.

[39] As quoted in LE MYSTERE DES CATHEDERALES, Fulcanelli.

> spiritual sun, burning in the refulgency of its own divine light, a seed of sublime and fiery nature, a vigorous progenitor. This Zoroaster was the father of alchymy, illumined divinely from above; he knew every thing, yet seemed to know nothing; his precepts of art were left in hieroglyphics, yet in such sort that none but the favourites of Heaven ever reaped benefit thereby. He was the first who engraved the pure Cabala in most pure gold, and when he died, resigned it to his Father who liveth eternally, and yet begot him not: that Father gives it to his sons, who follow the precepts of Wisdom with vigilance, ingenuity, and industry, and with a pure, chaste, and free mind.
>
> Francis Barrett, THE MAGUS, (1801)

European cannabis use remained quite secretive until the advent of the mid nineteenth century group, the elite "Le Club Des Haschischins," a name inspired by the nickname given to the hashish using Isma'ilis. The club members would gather together once a month costumed with turbans and daggers. "The prince of the Assassins" would go from member to member offering a spoonful of hashish with the statement "This will be taken from your share of paradise." This elite group included some of the most famous and creative artists and authors of that time (Dumas, Hugo, Gautier, Baudelaire, De Nerval, Balzac, etc.) and was founded by Dr. J. Moreau, an expert on the effects of hashish.

> "There are two modes of existence—two modes of life—given to man," Moreau mused. "The first one results from our communication with the external world, with the universe. The second one is but the reflection of the self and is fed from its own distinct internal sources. The dream is an in-between land where the external life ends and the internal life begins." With the aid of hashish, he felt that anyone could enter this in-between land at will.
>
> —E. Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

The published works of the members of the Hashish club are now considered classics. They extol dignity and the freedom of the individual. Most of the members of the Hashish Club were steeped in esoteric knowledge and many of them wrote extensively about hashish. Gautier's writings on the subject are quoted at length later in this book. Dumas included in his COUNT OF MONTE CRISTO an encounter with the hashish eating Sinbad the sailor, whom he based on Hasan I-Sabah of the Assassins.

Club member Gerard De Nerval (1808–1855) used the word "supernaturalist" to describe what we moderns term "high" in the following excerpt reprinted in THE BOOK OF GRASS:

> And since you have had the prudence to cite one of the sonnets composed in the state of day-dreaming the Germans call "supernaturalist," you must hear them all; you will find them at the end of the volume. They are hardly more obscure than the metaphysics of Hegel or the "Memorabilia" of Swedenborg, and would lose charm by being explained, if such things were possible.

De Nerval first appeared on the French literary scene with a brilliant translation of *Faust*. His commentary on it revealed his vast knowledge and experience with the occult. In his classic tale, JOURNEY TO THE ORIENT, De Nerval devoted an entire chapter to hashish in the tale of Caliph Hakim, a story set in the tenth century he says was related to him by a Druze Sheik named Saide-Eshayrazy. The tale is about a powerful Moslem, Caliph Hakim, who was in the habit of visiting the city disguised as a commoner. In one of these visits he enters a cavern which is frequented by members of the Sabian faith, and is befriended by a young man, Yousouf, who introduces the reluctant Caliph to hashish, telling him:

"This box contains the paradise promised by your prophet and his believers. If you weren't so scrupulous I could soon put you into the Houris arms without making you pass over the bridge of Alsirat."[40]

After ingestion of the sacred paste, Caliph Hakim tells his new found friend, "Hashish renders you equal to God."

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[40] In the Koran, the bridge of Alsirat is the one leading from Hell to Heaven.

The two friends in De Nerval's tale, were said to meet together to enjoy hashish on a number of occasions. And as JOURNEY TO THE ORIENT tell us, their experiences included visionary dosages:

> When both of them were deeply intoxicated by the hashish something strange occurred: the two friends entered into a certain communion of ideas and impressions. Yousouf imagined that his companion, kicking the earth which wasn't worthy of his glory, soared up towards the heavens and, taking him by the hand, carried him off into space amidst the whirling stars and glittering marvels of the Milky Way. Pale but crowned by a luminous ring, Saturn increased in size as it approached them, followed by seven moons borne along in the wake of its rapid advance. Then... but who could relate what happened when they had reached this divine home of their dreams? Human language can only reveal experiences conforming to our nature, and we must bear in mind that the two friends conversed together in this celestial dream even the names by which they addressed each other were no longer names which are known on earth.

At the end of the tale, De Nerval is told by his host, Sheik Saide-Eshayrazy, that the teachings of Caliph Hakim were the foundation of the secretive sect to which he belongs, the mysterious Druzes.

De Nerval's contemporary and fellow member of the Hashish Club, Charles Baudelaire, commented on the effects of hashish:

> On occasion the personality disappears. That concentration on the external, which is the hallmark of all great poets and master comedians grows and dominates your outlook. You become a wind whipped tree, regaling all nature with your organic music. Now you sweep formless into the immensity of an azure sky.
>
> —Charles Baudelaire (1821–1867), LES PARADIS ATIFICIEALS

We know that members of the Haschischins Club in Paris, were aware of Rabelais' esoteric reference to cannabis, for one of their most prominent members, Theophile Gautier (1811-1872), made cryptic references to it when describing his hashish visions: "What bizarrely contorted faces. What abdomens huge with Pantagruelion mockeries. All the Pantagruelion dreams passed through my fantasy." Gautier also made some very interesting comments on the effects of hashish: "I was in this blessed phase of hashish which Orientals call 'Kief.' I could no longer feel my body; the links between mater and spirit were broken; I moved by my will alone in an atmosphere which offered no resistance. In this way I imagine, souls behave in the world which we go after death."

The first known historical reference to the phenomena known as the "contact high" also occurred at a meeting of the Hashish Club. The contact high is said to transpire when a person becomes high by simply being in the presence of a group of people who have consumed the herb. The Hashish Club incident took place when a woman was overcome with a peculiar feeling while serving coffee to this group of powerful personalities after they had ingested Dr. Moreau's emerald green hashish paste. She dropped her tray of drinks, and ran out of the room. Later she was calmed by her co-workers.

Another experimenter with this mysterious herb was the Belgium poet Arthur Rimbaud (1854–1891), who penned the following poem while under the influence of hashish:

The Time of Assassins

> Oh my Good! Oh my Ideal! Atrocious fanfare which does not make me lose my balance! Fantastic prop! Hurrah for the wonderful work and the marvelous body; for this initiation! It began amidst the laughter of children and it will end there too.
>
> This poison will remain in our veins, even when—the fanfare shifting its tone—we shall have returned to the old lack of harmony.
>
> But now let us—so worthy of these tortures—fervently recall the superhuman promise made to our body and soul at their creation. Let us recall this promise—this madness! Elegance, Science, Violence!
>
> To us promise was made that the Tree of Knowledge should be buried in the shade, that tyrannical respectabilities should be deported in order that our pure love should be indulged.
>
> It began with certain aversions, and ended—we being unable to grasp eternity at the moment—with a confusion of perfumes, laughter of children, discretion of slaves, austerity of virgins, dread of earthly things and beings—holy be ye held by the memory of that evening!
>
> It began with every sort of boorishness; it ended with angels of flame and ice. Little evening of intoxication, blessed be you! Rule and method, we are your champions!

> We do not forget how last night you glorified each one of us, young and old. We have faith in your poison. We know how to sacrifice our entire life every day.
>
> The time of Assassins is here!

The famed 19th century Russian born mystic, world traveler, feminist, Theosophical Society co-founder, and author of occult classics ISIS UNVEILED and THE SECRET DOCTRINE, Helena Petrova Blavatsky (1831-1891) is also reputed to have been a user of cannabis:

> She [Blavatsky] wrote, sometimes under the influence of hashish, several books filled with esoteric lore, which owed a great deal to Hindu and Buddhist systems of thought, and brought to public awareness in the West such concepts as karma, prana, kundalini, yoga and reincarnation."
>
> —Benjamin Walker, TANTRISM: ITS SECRET PRINCIPLES AND PRACTICES

A.L. Rawson, a close friend of Blavatsky for over forty years, stated concerning her relationship with cannabis:

> She had tried hasheesh in Cairo with success, and she again indulged in it in this city under the care of myself and Dr. Edward Sutton Smith, who had had a large experience with the drug among his patients at Mount Lebanon, Syria. She said: "Hasheesh multiplies one's life a thousandfold. My experiences are as real as if they were ordinary events of actual life. Ah! I have the explanation. It is a recollection of my former existences, my previous incarnations. It is a wonderful drug and it clears up profound mystery."[41]

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[41] The modern day Theosophical society denies hashish had any great influence on Blavatsky's life, admitting she may have experimented with it in her youth, but that is about the extent of it. But a number of well known authors, such as Benjamin Walker and the much respected English writer Colin Wilson, thought her use of cannabis was relevant enough to have commented on it. The Theosophists point to a couple of negative comments towards hashish Blavatsky made near the end of her life when she her health had deteriorated from chain-smoking cigarettes, and found herself unhappily surrounded by scandal. Many people have blamed a substance for their own personal downfall, and marijuana makes just as good a scapegoat as any. As many of us have experienced, few seem as self-righteous as the reformed addict. The Theosophists also challenge

(continued next page)

Ronald K. Siegel, Ph.D. mentions other scientifically conducted 19th century experiments with hashish in his book INTOXICATION:

> While Gautier and his literary colleagues were exploring the romances of these feelings, another small group of Frenchmen was using dosages of hashish ten times greater to follow the soul's ecstatic journey out of the body into the spiritual world. Under the tutelage of psychopharmacologist Louis-Alphonse Cahagnet, these subjects documented visions of death and the afterlife, experiences identical to those known as "near-death experience." The prototypical experience started with the user being pulled out of time into sacred stillness. A feeling of peace and well-being captured the soul as it separated from the body, then flung it into a bright moment of supreme happiness.
>
> Some subjects find it impossible to describe all that happens; others describe a panoramic review of their lives, encounters with departed spirits, celestial music, and profound visions and thoughts. Geometrically sculpted images introduce themes of

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the legitimacy of A.L. Rawson, suggesting his claims are suspect. The fact is that A.L. Rawson was one of a few life-long friends Blavatsky had, and she herself attested to the validity of his character. In ISIS UNVEILED Blavatsky makes the following comments concerning her good friend and associate A.L. Rawson: "Outside the East we have met one initiate (and one only), who, for some reasons best known to himself, does not make a secret of his initiation into the Brotherhood of Lebanon. It is the learned traveler and artist, Professor A.L. Rawson, of New York City. This gentleman has passed many years in the East, four times visited Palestine, and has traveled to Mecca. It is safe to say that he has a priceless store of facts about the beginnings of the Christian Church, which none but one who has had free access to repositories closed against the ordinary traveler could have collected."

Blavatsky goes on to quote Rawson concerning his initiation into a sect claiming secret knowledge concerning the roots of Christianity, the Druzes of Mount Lebanon. Edward Burman stated the following concerning the Druzes in THE ASSASSINS: "Their [the Druzes] faith makes them many ways the closest of the breakaway sects of Isma'ilism to the Assassins." In his JOURNEY TO THE ORIENT, De Nerval comments to the Druze sheik, "The Druze have been compared to the Pythagoreans, the Essenes, and the Gnostics, while some scholars claim that the Knight-Templar exploited many of your ideas, and that the Rosicrucians and Freemasons have done the same today."

> cosmic importance. The forms parade across the mind's eye so fast that the cherubs melt into gargoyles, then a crypt of one's own body. The blue geometric forms become towering cathedrals filled with the white light of the Universal Being. The visions evaporated.

A similar out-of-body account from around the same period is given by a Lord Dunsany:

> It was about the time that I got the hashish from the gypsy, who had a quantity he did not want. It takes one literally out of oneself. It is like wings. You swoop over distant countries and into other worlds. Once I found out the secret of the universe. I have forgotten what it was, but I know that the Creator does not take Creation seriously, for I remember he sat in Space with all His work in front of him and laughed. I have seen incredible things in fearful worlds. As it is your imagination that takes you there, so it is only by your imagination can you get back. Once out in the aether I met a battered, prowling spirit, that had belonged to a man whom drugs had killed a hundred years ago; and he led me into a region that I had never imagined; and we parted in anger beyond the Pleiades, and I could not imagine my way back. And I met a huge gray shape that was the spirit of some great people, perhaps of a whole star, and I besought it to show me the way home, and it halted beside me like a sudden wind and pointed, and, speaking quite softly, asked me if I discerned a certain tiny light, and I saw a far star faintly, and then it said to me, "That is the Solar System," and strode tremendously on. And somehow I imagined my way back, and only just in time, for my body was already stiffening in a chair in my room; and the fire had gone out and everything was cold, and I had to move each finger one by one, and there were pins and needles in them, and dreadful pains in the nails, which began to thaw; and at last I could move one arm, and reached a bell, and for a long time no one came because everyone was in bed. But at last a man appeared, and that got a doctor; and he said it was hashish poisoning, but it would have been all right if I hadn't met that battered prowling spirit.[42]

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[42] From THE CONNOISSEUR'S HANDBOOK OF MARIJUANA, W.D. Drake, 1971.

Dusany's experience of seeing the Creator laughing over Creation is somewhat echoed in the following comments made by another Englishman, Aleister Crowley, who was also known to experiment with visionary doses of hashish:

> If creation did possess an aim, (it does not) it were only to make hash of that most "high" and that most holy game, Shemhamphorash!
>
> —Aleister Crowley, THE BOOK OF LIES (1913)[43]

British mountain climber, magician and cabalist, Aleister Crowley, (1875-1947), was influenced by the experiences recorded in the writings that came out of Paris's Hashish Club, as well as those of Rabelais. In fact Crowley paid the highest homage to Rabelais, taking his magickal word, "Thelema," and law, "Do as thou wilt," from Rabelais' GARGANTUA. Crowley's writings show he was also more than familiar with the powerful mystic properties available in hemp:

> Through the ages we found this one constant story. Stripped of its local chronological accidents, it usually came to this—the writer would tell of a young man, a seeker after hidden Wisdom, who, in one circumstance or another, meets an adept; who, after sundry ordeals, obtains from the said adept, for good or ill, a certain mysterious drug or potion, with the result (at least) of opening the gate of the other world. This potion was identified with the Elixir Vitae of the physical Alchemists, or one of their "tinctures" most likely the "white tincture" which transforms the base metal (normal perception of life) to silver (poetic conception).
>
> —A. Crowley, "Psychology of Hashish"

Crowley felt he had found this substance in hashish, and went on to state in "The Psychology of Hashish:"

> ...if not the Tree of Life, at least of that other Tree, double and sinister and deadly….

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[43] The Shemhamphorash refers to the 72 syllables that Moses is reputed to have used to produce his magick.

> Nay! for I am of the serpent's party; Knowledge is good, be the price what it may.
>
> Such little fruit, then, as I may have culled from her autumnal breast (mere unripe berries, I confess!) I hasten to offer to my friends.
>
> And lest the austerity of such a goddess be profaned by the least vestige of adornment I make haste to divest myself of whatever gold or jewelry of speech I may possess, to advance, my left breast bare, without timidity or rashness, into her temple, my hoped reward the lamb's skin of a clean heart, the badge of simple truthfulness and apron of Innocence.
>
> In order to keep this paper within limits, I may premise that the preparation and properties of *Cannabis indica* can be studied in the proper pharmaceutical treatises, though, as this drug is more potent psychologically than physically, all strictly medical accounts of it, so far as I am aware, have been hitherto both meager and misleading. Deeper and clearer is the information to be gained from the brilliant studies by Baudelaire, unsurpassed for insight and impartiality, and Ludlow, tainted by admiration of de Quincey and the sentimentalists....

Crowley continued;

> This was my hypothesis:
>
> Perhaps hashish is the drug which "loosens the girders of the soul," but is in itself neither good nor bad. Perhaps, as Baudelaire thinks, "it merely exaggerates and distorts the natural man and his mood of the moment." The whole of Ludlow's wonderful introspection seemed to me to fortify this suggestion.
>
> Well, then, let me see whether by first exalting myself mystically and continuing my invocations while the drug dissolved the matrix of my diamond Soul, that diamond might not manifest limpid and sparkling, a radiance "not of the Sun, nor the Moon, nor the Stars;" and then, of course, I remembered that this ceremonial intoxication constitutes the supreme ritual of all religions.
>
> —A. Crowley, "The Psychology of Hashish"

Crowley had what he felt was his most transformational experience while under the influences of hashish. He referred to this alternately as the "Vision of the Star Sponge" and the "Vision of Pasequay." In the vision Crowley became a star in space amidst other stars, and it is from this vision that he took as one of his most famous maxims "Every man and woman is a star."

For a period of about thirty years after "The Psychology of Hashish" there were only a few scattered references to hashish in Crowley's writings, but he often referred readers to that 1907 essay. In 1920 he commented, "The action of hashish is as varied as life itself and seems to be determined almost entirely by the will or mood of the "assassin," and that within the hedges of his mental and moral form. I can get fantastic visions, or power of mind-analysis, or spiritual exaltation, or sexual excitement of various kinds, or ravenous hunger, or vigor of imagination, whichever I please, absolutely at will, on a minute dose of the Parke-Davis extract.[44] This is simply because I have discovered the theory and perfected the practice of the instrument."

Crowley initiated famed science fiction writer H.G. Wells into the mysteries of hashish, and philosopher and psychedelic pioneer Aldous Huxley into the visionary experience of peyote in a Berlin hotel room.[45]

> Most, although not all, Western occultists who have taken a favorable attitude towards the use of consciousness-altering drugs have been influenced by Aleister Crowley. Crowley's favorite hallucinogen was mescal, which he claimed to have introduced to Europe; certainly he included it amongst the ingredients of the 'loving cup' he administered to the participants in the 'Rites of Eleusis' which he celebrated in Edwardian London, while one of Crowley's former disciples—almost certainly the only man who had both played first-class Country Cricket and evoked the god Thoth-Hermes to visible appearance— told me that, in pre-Hitler Berlin, Crowley gave mescal to amongst others, the youthful Aldous Huxley.

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[44] A popular pharmaceutical preparation of cannabis extract in Crowley's day.

[45] "The Dope, Sex and Magick of Aleister Crowley," David Dalton, HIGH TIMES GREATEST HITS, St. Martin's Press, 1994, p. 50.

> There is no record of Crowley ever having used *Amanita muscaria,* fly agaric, but there is some slight evidence that he may have known of its consciousness-altering properties.
>
> The evidence in question is one of Crowley's paintings, used as the frontispiece of Vol. III, of his magazine *The Equinox.* In the background of the painting is portrayed an ecstatic woman dancer; in the foreground stands a dead tree, from a branch of which a corpse is suspended by the neck—a common symbol of the transition from one state of conscious to another. From behind the tree peers a grinning nature spirit, standing guard over what are quite clearly both the common and the rarer gold varieties of Amanita. The spirit has been given the features of C.G. Jones, a chemist and student of pharmacology who introduced Crowley to the Golden Dawn. It seems at least possible that the implication of this is that Jones had known of the properties of *Amanita* and had introduced Crowley to them. Unfortunately there are no extant records of Crowley's drug experiments during the years 1898 to 1911, when the two men were closely associated.
>
> If Jones had been a participant in these experiments, as was, quite certainly, Alan Bennett of the golden Dawn, it is possible that his curiosity concerning hallucinogens had been aroused by his reading of alchemical and magical literature, of which he was a dedicated student—there are passages in such works as THE MAGUS (1801) and THEATRUM CHEMICUM BRITTANICUM (1652) which I think refer to processes designed to extract hallucinogens from plant and animal substances.
>
> —Francis King, THE ORIGINS OF TANTRA, DRUGS AND WESTERN OCCULTISM

It was not until the late nineteen thirties and the completion of his books THE BOOK OF WISDOM OR FOLLY and THE BOOK OF THOTH, THE TAROT OF THE EGYPTIAN'S, that Crowley again wrote at length on hashish. A piece entitled "De Herbo Sanctisimo Aribico, The Most Holy Grass of the Arabs," appears in both these books. In THE BOOK OF THOTH this poetic and cabalistic essay appears on page 123 (there is a Cabalistic joke there).

The Kabala, also called the Qabala and Cabala, is a complicated esoteric Judaic book of symbolism dealing with the creation and evolution of humanity. The Kabalists believed they were the holders of knowledge that explained spirit's descent and involution into matter, and subsequently it's key for evolution and release. For its basis the Kabala has a symbol called "the tree of life," consisting of ten circles referred to as the ten Sephiroth. (One of the sephiroth, knowledge, is the invisible sephirah and is not pictured in diagrams.) The Sephiroth are said to represent objective emanations of God and points for the aspirant to aim for. They are connected by 22 paths that are the subjective connections between the Sephiroth. These paths refer to the states of mind that connect the Sephiroth. Everything in creation is thought to be emanations from the ten different Sephiroth. Each Sephiroth has a color, planet, metal, perfume, plant, etc., in the language of the Cabala a word describing any emanation from a single sephiroth, can be exchanged with another word to hide the meaning from the uninitiated, an adept must acquire the ability to break this code of classifications to understand the hidden meaning of the text. A single word in a Cabalistic document can tell a whole story. In an article that originally appeared in the July, 1981, issue of *High Times,* "Cabala: Tasting the Forbidden Fruit of the Tree of Life," author Robert Anton Wilson comments on the similarities between cannabis and the cabalistic method of thought:

> "Cabala, like dope, is a deliberate attempt to overthrow the linear left brain and allow the contents of the holistic right brain to flood the field of consciousness. When you are walking down the street and every license plate seem part of a continuous message—one endless narrative—you are thinking like a very advanced theoretical Cabalist. (Or else you are stoned out of your gourd.)"[46]

In the paragraph directly above "De Herbo Sanctisimo Aribico, The Most Holy Grass of the Arabs" in THE BOOK OF THOTH by Crowley, there is an anagram, Alcofribas Nasier, which rewritten spells Francois Rabelais. The following piece of esoterica, which we have taken from the beginning of this classic occult essay is steeped in the language of the Cabala.

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[46] *High Times*, July, 1981, reprinted in HIGH TIMES GREATEST HITS: TWENTY YEARS OF SMOKE IN YOUR FACE, (St. Martin's Press, 1994).

> Recall, O my Son, the Fable of the Hebrews, which they brought from the city Babylon, how Nebuchadnezzar the great king, being afflicted in Spirit, did depart from among men for seven years space, eating grass as doth an Ox. Now this Ox is the letter Aleph, and is that Atu of Thoth whose number is Zero, and whose Name is Maat, Truth or Maut, the Vulture, the All-Mother, being an image of our lady Nuit, but also it is called the fool, who is Parsifal "der reine Thor,"[47] and so refereth to him that walketh in the way of the Tao. Also he is Harpocrates, the child Horus[48] walking upon the Lion and the Dragon; that is, he is in unity with his own secret nature. O my Son, yester Eve came the Spirit upon me that I also should eat the Grass of the Arabians, and by the virtue of the Bewitchment thereof behold that which might be appointed for the Enlightenment of mine Eyes. Now then of this may I not speak, seeing that it involveth the Mystery of the Transcending of Time, so that in One hour of our Terrestrial Measure did I gather the Harvest of an Aeon, and in ten lives I could not declare it....A man must first be an Initiate, and established in our Law, before he may use this method. For it is an Implication of our Secret Enlightenment, concerning the Universe and how its Nature is utterly Perfection.
>
> —A. Crowley, "On the Most Holy Grass of the Arabs."

Crowley stated in the above paragraph, "a man must first be an Initiate, and established in our Law, before he may use this method." Crowley is here referring to initiation into the A.·.A.·., a secret group whose members seem to have a symbiotic relationship with the more famous "Order Templar Orientis," of which he was appointed sovereign head of all English speaking Order activities upon his initiation in 1912, and then worldwide *Frater Superior* in 1922.[49] The OTO and the A.·.A.·. claim to be in possession of secret knowledge dating back to the time of the medieval Templar Knights who like Francois Rabelais, were persecuted by the Roman Catholic Church. It has also been stated in official OTO documents either written by, or under the supervision of Crowley, that the OTO was founded by Mansur El Hallaj, a medieval Sufi Saint.[50] The secrets held by the OTO are of such importance, it is said that new members being initiated into the group have a knife placed to their throats with a dire warning regarding the revealing of them.[51]

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[47] Parsifal is the hero of the Grail myth.

[48] Referring to sacred occult formula of Isis-Osiris-Horus, and the Aeon of Horus, of which we are still in the infancy.

[49] James Wasserman, ART AND SYMBOLS OF THE OCCULT.

Kenneth Grant, one of Crowley's successors in the OTO stated in his book THE MAGICAL REVIVAL that Crowley identified the heart of his magickal current with one particular Star. In Occult tradition, this is "the sun behind the sun," the hidden God, the star Sirius. The same star that has been tied to the Egyptian, African, and Zoroastrian cannabis traditions. (Interestingly the modern 'high' occultist, Robert Anton Wilson, has also pointed to the star Sirius as the source of his inspiration.)

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[50] R. A. Wilson, COSMIC TRIGGER.

[51] Unfortunately, it may be that the OTO has fallen from a group of high initiates into another debased cult. Tom Lyttle, editor of PSYCHEDELIC MONOGRAPHS AND ESSAYS, commented on his former involvement with this modern Masonic group:

"I still know people in that trip, but I lost interest a long time ago. They tended to attract just as many psychopaths and bizaros as real inspired people. For example at the time I was involved one of the higher members was their 'inspector general' named Jim Greb, who was involved with the Luciferian Society and the American Nazi Party. The head of the order at the time was a retired Army Major named Grady McMurty (Hymenaeus Alpha) who was a drunk and was selling the highest degrees and initiations for blow-jobs. The head of the lodge I was involved with was a cocaine dealer and has since served several prison terms. A lot of spiritual juvenile delinquents basically."

...There is a more strict observance to pure, non-drug practices as of 1993...that incudes getting a drug element OUT." (From an interview in *Crash Collisions,* 1993.)

Further cryptic references to cannabis can be found in Crowley's "Liber VII, The Book of Lapis Lazuli."[52] Crowley wrote that this inspired work was "…the Birth Words of a Master of the Temple." In chapter two of "The Book of Lapis Lazuli," Crowley wrote:

> I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense,
>
> Burn Thou Strange herbs, O God!

The strong influence of Rabelais writings and philosophy on Crowley's work has already been discussed and considering the name of the giant Pantagruel's father was *Gargantua*, which in turn is the root word for *Gargantuan,* Crowley's use of the word is obviously done in tribute to the great Pantagruelionist. Crowley stated about "Liber VII, The Book of Lapis Lazuli" that the use of the Roman numeral VII in the title "Refers to the 7 chapters and to the fact that the number 7 is peculiarly suitable to the subject of the Book." He begins chapter VII of the said book with:

> By the burning of the incense was the Word revealed, and by the distant drug.
>
> O meal and honey and Oil! O beautiful flag of the moon, that she hangs out in the center of bliss!
>
> These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.[53]

One comes to understand from the above passage and Crowley's statement: "This was my hypothesis: perhaps hashish is the drug which 'loosens the girders of the soul...'"[54] along with his use of the term *Gargantuan,* that the incense he referred to was a preparation of hemp.

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[52] "Lapis lazuli was the blue heaven stone prized for its power to give rebirth." (B. Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS).

[53] LIBER VII Liber Liberi Vel Lapidis Lazuli, Adumbratio Kabbalae AEgyptiorum Sub Figura VII, reprinted in THE HOLY BOOKS OF THELEMA (Samuel Weiser, Inc).

[54] From "The Psychology of Hashish."

The Sufi Attar's cryptic style in the "Conference of Birds" is said to have inspired the "Green Language," a cryptic code used in a number of alchemical writings. Not surprisingly Fulcanelli, a man considered by some to be the last of the master Alchemists, referred to the European Alchemists as "Street-Arabs," and he used the Green Language in his writings.

Aleister Crowley had a deep interest in both alchemy and Arabian thought. Compare this cryptic excerpt from his essay *The Psychology of Hashish*: "harnessing to our triumphal car the white eagle and the Green Lion we voyage at our ease upon the Path of the Chameleon," with the following statement by Fulcanelli: "it is called the philosopher's egg and the green lion." Fulcanelli quotes the fifthteenth century alchemist, Sir George Ripley: "The Philosophers call it the Green Lion. It is the medium or means of joining the tinctures between the sun and moon."[55] Fulcanelli also calls this same substance *green vitriol, Herb of Saturn*, and the *Vegetable Stone* and quotes Arnold of Villanova to explain the reason for so many names: "Our waters take the name of the leaves of all trees, of the trees themselves, and of everything green in colour, in order to mislead the foolish." An early 15th century manuscript *Le Tres Precieux don de Dieu*, shows "a glass matrass, half filed with *green liquid*, and adds that the whole art is based on the acquisition of this single *green lion* and that its very name indicates its colour."[56] Remember Fulcanelli was familiar with Rabelais' Cabalistic style, and probably knew his references were to hemp.

According to legend Fulcanelli gave his alchemical manuscript to his apprentice, Canseliet, before disappearing to complete the final stages of the "great work," meaning he was on the verge of achieving the Philosopher's Stone. Canseliet is said to have had it published as his master requested, and then went on to attempt creation of the Philosopher's Stone himself, an act he never accomplished. Canseliet claimed Fulcanelli contacted him many years after he had disappeared. Canseliet said that he was surprised to find his master remarkably younger in appearance than when he had last seen him some years before. The legends surrounding the mysterious Fulcanelli are still alive to this day.

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[55] Fulcanelli, LE MYSTERE DES CATHEDERALES.

[56] *Idid* p. 145.

A possible explanation for this enigma may possibly be found in Robert Ambelain's, *Jean-Julien Champagne, alias Fulcanelli: Dossier Fulcanelli.*[57] Ambelain collected evidence suggesting the illustrator of Fulcanelli's LE MYSTERE DES CATHEDERALES, one Jean-Julien Champagne, wrote the book himself and published it under the pseudonym, Fulcanelli. Champagne was well versed in alchemical and occult literature and was known for his elaborate practical jokes.[58]

Interestingly, he was reputed to have had a magical incense, of unknown origin but referred to as the "Incense of the Rosy-Cross." He was also reputed to have practiced the art of astral projection, a feat long associated in occult traditions with the effects of cannabis.[59]

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[57] Les Cahier de la Tour Saint-Jacques, No. 9, Paris, 1962, exerpts and synopsis reprinted in THE FULCANELLI PHENOMENON, Kenneth Rayner Johnson.

[58] "Champagne once persuaded a naive young follower that the first essential step in alchemy was to stock a plentiful supply of coal, in readiness for when the furnace was lit and had to be kept burning over a long period. Goaded on by Champagne, the poor youth heaved sack after sack of the stuff up to his room, until there was scarcely room to lie down and sleep. Then, when it was time to apply the fire to his proposed operation, Champagne took the youth aside and seriously advised him not only was the search for the Philosopher's Stone a dangerous quest, but an utterly vain one—leaving the student almost cramped out of his quarters by his massive supply of coal and, no doubt, well out of pocket." (Kenneth Rayner Johnson, *The Fulcanelli Phenomenon,* recounting a story told by an associate of Champagne's, named Boucher.)

The famous Irish Poet and Occultist W.B. Yeats (1865–1939), also experimented with hashish. Yeats met, and was influenced heavily by H.B. Blavatsky, as well as being a member of the famous turn of the century occult group the Golden Dawn, which counted among its members Dion Fortune, A.E. Waite and Aleister Crowley.[60] Yeats commented on his experiences with hashish in "The Trembling of the Veil," (1926):

> I take hashish with some followers of the 18th-century mystic Saint Martin. At one in the morning, while we are talking wildly, and some are dancing, there is a tap at the shuttered window; we open it and three ladies enter, the wife of a man of letters who thought to find no one but a confederate, and her husband's two young sisters whom she brought secretly to some disreputable dance. She is very confused at seeing us, but as she looks from one to another understands that we have taken some drug and laughs; caught in our dream we know vaguely that she is scandalous according to our code and all codes, but smile at her benevolently and laugh.

Yeats was introduced to the writings of the members of the Hashish Club by friend and fellow poet Arthur Symons (1865–1945), who left us the following mystical piece:

Behind the door, beyond the light
Who is it waits there in the night ?
When he has entered he will stand,
imposing with his silent hand
Some silent thing upon the night.

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[59] In TECHNIQUES OF HIGH MAGIC (Destiny Books, 1976) authors Francis King and Stephen Skinner list the following Astral projection ointment popularized in the 1890's: Lanolin—5 ounces; Hashish—1 ounce; Hemp flowers—1 handful; Poppy flowers—1 handful; Hallebore—1/2 handful.

[60] The leader of the Golden Dawn, MacGregor Mathers, took Crowley to court in an attempt to prevent him from publishing the secrets of the order, which Crowley later released through the many books he wrote.

Behold the image of my fear.
O rise not, move not, come not near!
That moment, when you turned your face
A demon seemed to leap through space;
His gesture strangled me with fear.

And yet I am lord of all,
And this brave world magnificent,
Veiled in so variable a mist
It may be rose or amethyst,
Demands me for lord of all !

Who said the world is but a mood
In the eternal thought of God?
I know, real though it seems
The phantom of a hachisch dream
In that insomnia which is God

—Arthur Symons (1865-1945)

Algernon Blackwood (1869-1951) was yet another mystic who experimented with hashish. Although little known now, during his lifetime he was quite a famous author of short stories. Blackwood had a vast knowledge of things magick and occult, and often incorporated this information into his fiction books. He stated he had "the absolute conviction that the teachings and the theories in my books were true."

Blackwood worked his knowledge of hashish into a short story, *A Psychical Invasion.*[61] The story is about a young writer, who after experimenting with a large dose of cannabis indica extract, finds himself open to the attack of malicious forces that he doesn't understand. The young writer is forced to contact a mysterious Dr. Silence, the hero of the tale, for help with his paranormal dilemma. Dr. Silence makes the following comments to the young writer regarding his condition:

> I only know from what I observe in you, and in its [*cannabis'*] effects upon myself. You are in a surprising psychical condition. Certain portions of your atmosphere are vibrating at a far greater

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[61] Reprinted in THE HASHISH CLUB, Peter Haining (1975).

> rate than others. This is the effect of a drug, but of no ordinary drug...If the higher rate of vibrations spread all over, you will become, of course, permanently cognizant of a much larger world than the one you know normally. If, on the other hand, the rapid portion sinks back to the usual rate, you will lose these occasional increased perceptions you now have.

Dr. Silence comments further along in the tale on the "effects of the drug (hashish) in altering the scale of time and space."

Another well-known female mystic who gained from her experience with hashish is Alexandra David Neel. In FORBIDDEN JOURNEY author B.M. Foster gave an account of her initiation into hashish's mystical powers by a guru known as Sri Ananda Saraswati:

> The followers of this popular guru heavily used drugs, particularly North African hashish for the purpose of obtaining visions in astral travel. Here Alexandra, hoping for a revelation, smoked a hash cigarette. She wrote about it in "Sortilege," although she disguised herself as "a curious young man" and wrote in the third person. The young man saw himself—or rather his astral double—"in the vestibule of his parent's home at twilight, the vestibule and stairs enveloped in a gloomy light. The phantom voyager was seized by a frightfully oppressive sensation, weakness, an agony both physical and mental." He feared that once having entered he would be made prisoner, a robot, and a "violent horror" of this fate awoke him from the dream. His—or her—decision could be postponed no longer. "That same evening the young man reached a port where some days later, he left for the Orient."

George Gurdjieff (1877–1949) the famed Russian Mystic, also experimented with hashish.. Gurdjieff gained knowledge of cannabis' unique effects on the human psyche while spending time studying with a number of Sufi schools and dervish orders, in Persia, eastern Turkey and Bokhara. Gurdjieff used hashish in experiments with some of his pupils to demonstrate the awakening of people's essences. Gurdjieff, and his "loyal friend of all friends," Soloviev, studied together under an Isma'ili affiliated Sufi group. During this time Gurdjieff states that Soloviev became an expert in eastern medicine, Tibetan medicine, "and he was also the world's greatest specialist in the knowledge of opium and hashish on the psyche and organism of man."[62]

A well known pupil of Gurdjief, P.D. Ouspensky, recorded that Gurdjief told him:

> The "man-machine" with whom everything depends upon external influences, with whom everything happens, who is now one, the next moment another, and the next moment a third, has no future of any kind; he is buried and that is all. *Dust returns to dust*. This applies to him. In order to be able to speak of any kind of future life there must be a certain crystallization, a certain fusion of man's inner qualities, a certain independence of external influences. If there is anything in man able to resist external influences, then this very thing itself may be able to resist the death of the physical body.[63]

Gurdjief told his students that the immortilization of man was not a quality inherent from birth, but that it was one that had to be learned.

> He said that the three most commonly known systems aimed at attaining this quality were:
>
> The Way of the Fakir, involving long and painful torture of the body. But this way left the emotional and intellectual faculties underdeveloped, along with physical considerations, in developing the *physical* will.
>
> The Way of the Monk—the way of faith, fasting, meditation, and the focus of strong religious feeling and self-sacrifice. But in this method, while his feelings may be consecrated in a unity, the physical body and the reasoning faculties are neglected.
>
> The Way of the Yogi: the way of knowledge, of mind. But even the Yogi leaves his body and emotions improperly developed.
>
> Gurdjieff, therefore, postulated a Fourth Way, which he also called the Way of the Sly Man. It consisted of working simul-

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[62] G. Gurdjieff, MEETINGS WITH REMARKABLE MEN.

[63] P.D. Ouspensky, IN SEARCH OF THE MIRACULOUS, (Routledge Kegan & Paul, 1950), reprinted in THE FULCANELLI PHENOMENON.

> taneously on the body, mind and emotions. It did not require the withdrawal from society of the other three systems. On the Fourth Way, the aspirant should do nothing he did not understand—except on a experimental basis under the guidance of a teacher.
>
> Gurdjief said:
>
> "A man who follows the fourth way knows quite definitely what substances he needs for his aims and that these substances can be produced within the body by a month of physical suffering, by a week of emotional strain, or by a day of mental exercises—and also, that they can be introduced into the organism from without if it is known how to do it. And so, instead of spending a whole day in exercises like the yogi, a week in prayer like the monk, or a month in self-torture like the fakir, he simply prepares and swallows a little pill which contains all the substances he wants and, in this way, without loss of time, he obtains the required result."[64]
>
> —Kenneth Rayner Johnson, THE FULCANELLI PHENOMENON

Today, we find the spirit of alchemy still alive, in the works of scholars like Alexander and Ann Shulgin, Timothy Leary, Ram Dass, Albert Hofmann, Richard Evans Schultes, Terence McKenna, Stanislof Grof, Nina Grabioa, Suszanne Budapest and many, many others. Also, as the great Francois Rabelais predicted almost 500 years earlier, the use of cannabis has led to the rediscovery of religious use of powerful psychedelics and the artful (al)chemical manufacture of even more powerful entheogenic potions. And *heaven storming*[65] is once again a very real possibility available to more people than ever before, leading to a whole new slant on the saying of the prohibitionists that "marijuana leads to stronger drugs."[66]

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[64] Originally published in P.D. Ouspensky, IN SEARCH OF THE MIRACULOUS, (Routledge & Kegan Paul, 1950)

[65] Term used by G.R.S Mead in 1900 to describe Gnostic mysticism.

[66] Of course the prohibitionists group the physically addicting wholeness inhibitors like cocaine, speed and heroin along with the potent wholeness enhancing psychedelic entheogens like LSD, mescaline and psilocybin—often the

(continued next page)

Now as the second millennium dominated by the Christian-state mentality nears its end the techno-religion of Science reigns supreme; God is the stuff of Sunday school prayers while Science has become the mythological cosmic problem solver. It has been written in the twentieth century that "God is dead." If that is true then God has joined the gods and goddesses in the Underworld; all awaiting rebirth into the techno-universe where even cultural evolution is too slow. For there the Awakened apply science to religion creating a virtual New Hyperborea home to the gods and goddesses of cyberspace: Algorithm, Fractle, Floating Point, Pixel and Others. Though religion seems to change with human cultural evolution through the millennia, the Great Mystery at the edge of Beginnings and Endings remains to inspire us as it did our distant ancestors at the Great Awakening of human Religious Experience.

> Magic is the function of the Mysterious
> Mysterious is the Way of the Unknown
> Unknown is the Seed of Infinity
> Infinity is the Embryo of unfolding Chaos
> Chaos to function is Magic
>
> —Lynn Osburn

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legal sanctions for possession of small amounts of psychedelics are more severe than penalties for possessing addictive wholeness inhibiting drugs.

The New World

Some scholars have stated there is no evidence of hemp in the Americas prior to the mainstream historically accepted arrival of the white man. Unfortunately much of the religion and culture of the aboriginal peoples of the western hemisphere was destroyed or driven underground by the European invaders. The colonists brought their more "civilized religion" to the "ignorant heathens," which often meant a continuation of oppressive and prohibitive church-state practices, dividing native cultures by bribary and persecution. Ironicaly, many of the modern day descendants of these same early European settlers are embracing in their spiritual quests the shamanic mysticism of the native cultures that were persecuted. They seem to be dissatisfied with the spiritually vapid orthodox Christianity bequethed to them by their own ancestors.

Whether hemp was indigenous to the Americas or brought over by unrecorded voyages prior to Columbus, as Dr. Sumach, Jack Frazier, (THE GREAT AMERICAN HEMP INDUSTRY) and others have suggested, is unknown. But, there is some very good physical evidence that indicates cannabis played a part in some of the native cultures prior to the arrival of Columbus.

Solid archaeological evidence that Native Americans used cannabis was provided when archaeologist Bill Fitzgerald and his crew discovered 500 year old pipes in Morriston, Ontario, Canada. Resin scrapings showed that the pipes contained "traces of hemp and tobacco that is five time stronger than the cigarettes smoked today."[1]

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[1] Judi Martin, "Historical Evidence Lies Buried Near Morriston," *Sparetime* Magazine, Aug. 28, 1985.

The Hemp Museum in Amsterdam reports that stone and wooden pipes and hemp fiber pouches were found in the Ohio Valley from about 800 A.D.

Hemp was brought into Mexico by Pedro Cuadrado, a conquistador with the second expedition of Cortes. Cuadrado and a friend became successful hemp farmers in Mexico, but in 1550 the governor ordered them to limit production. The natives had discovered the psychoactive value of the hemp plant.[2]

The Lipan Apache have been known to use cannabis in their ceremonial breakfast. In 1890 Swiss ethnologist, Carl Lumholtz, discovered that the Tepecano tribe of Sierra Madre Del Norte often substituted marijuana for peyote. The Tepecano always kept their cannabis in votive bowls or in niches together with cotton balls. The cotton symbolized rain clouds which were the ultimate blessing to the Indians. The cannabis absorbed the nature of the clouds and the use of it became prayer for rain (blessings).

Richard L. Lingeman states in DRUGS FROM A TO Z that Native Americans smoked marijuana before the arrival of Columbus.[3] Rainbow Speaks, a member of the Cinco Putas[4] tribe in California agrees, adding that so-called "tobacco" smoked ritually by natives consists of a variety of herbs, and often includes cannabis. He says cannabis is unique among sacred herbs: "Smoking this herb is a prayer of thanksgiving to the Great Mother." Rainbow, age seventy-nine, recalls his grandmother's daily ritual when he was a small child. She took some cannabis flower tops out of an intricately carved box then rolled it in handmade corn paper. She held the resulting "joint" upright in front of her and, watching the rising swirled smoke, prayed: "Oh thank-you Great Mother!" for each of the gifts the day had brought, as well as thanks for her present relaxation. To this day Native Americans continue to lift pipes filled with the sacred herb in offerings of thanks to the Great Mother.

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[2] ABEL, MARIJUANA: THE FIRST TWELVE THOUSAND YEARS, p. 100.

[3] At page 146.

[4] The name, "Cinco Putas" ("Five Whores" in Spanish) was given to the tribe by Spanish priests at Carmel. California missions always incorporated a presidio (soldiers' garrison) in order to enforce the slave labor that supported the mission system. When natives who had escaped servitude by hiding in the Big Sur mountains found out about garrison strategies, the priests blamed the information leak on the five slave girls who served the priests in their quarters, saying, "It must have been the five whores" or "Cinco Putas."

The aboriginal peoples of the Americas often intuitively recognized the hemp fiber plant the settlers brought with them as a divine sacrament and incorporated cannabis into their religious practices. "Marijuana plays a role in certain primitive South American tribes." according to Dr. William H. McGlothlin, Ph.D, Harvard. Present day Cuna in Panama use cannabis as a sacred herb, as do the Cora of the Sierra Madre Occidental of Mexico, who smoke it during their sacred ceremonies.[5]

> A particularly interesting account of a Tepehua (no relationship to "Tepecana") Indian ceremony with cannabis was published in 1963 by the Mexican ethnologist Roberto William Garcia of the University of Veracruz, Mexico. The Tepehua belong linguistically and culturally to the Totonac of Veracruz, northernmost branch of the Maya language family.
>
> In his account of Tepehua religion and ritual, William Garcia (1963: 215-21) describes in some detail a communal curing ceremony focused on a plant called Santa Rose, "The Herb Which Makes One Speak," which he identified botanically as Cannabis Sativa. According to Garcia it is worshipped as an earth deity and is thought to be alive and comparable to a piece of the heart of God.
>
> —William A. Emboden, Jr., *Ritual Use of Cannabis Sativa L*[6]

When questioned about marijuana and its relevance to indiginous American culture, modern day poet, musician, ex-chairman and exchief spokesperson of the American Indian Movement (AIM), John Trudell stated:

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[5] MARIJUANA AND THE BIBLE.

[6] FLESH OF THE E GODS, p. 229 and 231.

> Let me say it like this: My DNA needs THC, OK? The reality of it is the tribal peoples of the world have always used it in some form or another. I hear two sets of stories. From some people I hear, yeah, they used it and they'll explain how it was used. Then I hear another set that will say no. The ones that generally deny that it was used have a heavy boarding school education. The traditionalists know, you know? The people knew what all the plants represented. That's part of what it is all about. They didn't say, "I'm not gonna touch this plant because an oppressor is going to come someday in the future and make it illegal."[7]

It is a well documented fact that Presidents Washington and Jefferson both grew hemp. Washington wrote of separating the male plants from the females, a practice which usually takes place when growing cannabis for pshychoactive resin production. There has been some speculation that besides using hemp for its fiber, the American founding fathers smoked it as well.

> Make the most of the Indian Hemp Seed and sow it everywhere.
>
> —George Washington, *Washington's Diary Notes* (1765)

Washington stated in a letter to a friend:

> I thank you as well for the pamphlet you had the goodness to send me. The artificial preparation of hemp from Silesia is a real curiosity."

And entries in Washington's 1765 diary include:

> May 12-13—Sowed Hemp at Muddy hole by Swamp.
>
> August 7—began to separate the male from the female hemp at Do—rather too late.[8]

Some have speculated that Washington was removing the male plants, for a stronger resin producing crop. George Andrews, in

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[7] *High Times* interview, August, 1992.

[8] Writings of George Washington, Vol. 33, p. 433.

THE BOOK OF GRASS, states that this evidence, "clearly indicates that he was cultivating the plant for medicinal purposes as well as for its fibre." Although Andrews concedes that Washington might have separated the males from the females to get a better fiber, the phrase "rather too late," suggests Washington wanted to complete the separation of the males before the female plants were fertilized, a practice that is usually done when growing cannabis for drug potency rather than fiber production. On the other hand, it is possible that Washington was referring to a disappointing yield of seeds resulting from his failure to remove the male plants to make more sunlight available to the remaining females. "As soon as the male plants shed their fauna," wrote Thomas Jefferson in a book on farming, cut them up, that the whole nourishment may go to the female plants. Every plant thus tended will yield a quart of seed." Interestingly, the founding fathers were members of Templar influenced Masonic groups of the time, groups who swore their members to secrecy. This could well provide a reason for Washington not writing openly about cannabis ingestion.

By the middle of the nineteenth century the medicinal uses of cannabinols passed from Europe to North America. Many Cannabis preparations were available at the corner drugstore, including "Gunjah Wallah Company Hasheesh Candy," described as "a most pleasant and harmless stimulant."[9] In 1857 Fitz Hugh Ludlow, a 19th century contemporary and friend of Mark Twain, acquired a tincture of Cannabis Indica while living in Poughkeepsie, New York. He paid six cents a dose for it in the form of "Tilden's Cannabis Indica Extract." Ludlow, then only sixteen, with his imagination enflamed by *The Thousand And One Nights*, declared hemp "the drug of the traveller," which allowed him to journey mentally around the globe as well as into the higher, more mystic regions. His experience eventually led him to write

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[9] Chris Conrad, HEMP: LIFELINE TO THE FUTURE, p. 196.

"The Hashish Eater," the first American contribution to the world literature on hemp highs.

Fitz Hugh Ludlow gave the following account of one of his hashish visions:

> But my attention was quickly distracted from the frescoes by the sight of a most witchly congress, which filled all the chairs of that broad chamber. On the dais sat an old crone, whose commanding position first engaged my attention to her personal appearance, and, upon rather impolite scrutiny, I beheld that she was the product of an art held in preeminent favor among persons of her age and sex. She was knit of purple yarn! In faultless order the stitches ran along her face; in every pucker of her reentant mouth, in every wrinkle of her brow she was a yarny counterfeit of the grandam of actual life the occupants of the seats below were all reproductions of their president and they were all swaying from side to side, to the music of some invisible instruments, which tone and style were Ethiopian. Not a word was spoken by any of the wooly conclave but with untiring industry they were all knitting, knitting, knitting as if their lives depended on it. I looked to see the object of their manufacture. They were knitting old women like themselves! One of the sisters had nearly brought her double to completion; earnestly another was rounding out an eyeball. With marvelous rapidity this work went on; ever on and anon some completed crone sprang from the needles which had just achieved her and fell to work as assiduously if she had been a member of the congress since the world began. "Here," I cried, "here at last, do I realize the meaning of endless progression!"

When marijuana started to become popular in the American Jazz clubs of the nineteen-thirties, the Government started to take notice. Negroes and whites were fraternizing, even dancing together.[10]

> An elderly jazz musician once told me about a cult, unknown to anthropologists, which flourished in Chicago in the 1930s. The single time that he was allowed to attend one of the ceremonies, there were six worshippers present, all of them musicians, some white and some black. Each marijuana cigarette was

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[10] See THE EMPEROR WEARS NO CLOTHES by Jack Herer for more details.

> lit by the traditional priest or shaman and then passed around the circle, in the manner still traditional among pot heads. There was no ceremony, just meditation, and occasional "testimony" in the manner of the Society of Friends (Quakers). Each member had a holy name, and when testimony was sparse, the priest would occasionally ask for some.
>
> "How does it go with Lord Krishna?" he might enquire.
>
> "The Lord Krishna is at peace on the second level," might be the reply.
>
> "How does it go with Lord Shiva?" the priest might ask next.
>
> "The Lord Shiva is at bliss on the fifth level," would come the reply.
>
> —Robert Anton Wilson, SEX AND DRUGS [11]

In the early 1970s a group of young white North Americans were traveling in Jamaica. They met a group of older black gentlemen. This group was smoking cannabis sacramentally and claimed a secret Biblical tradition for their use of it. The secret tradition was passed down from father to son in their homeland of Ethiopia and then brought to Jamaica when their ancestors were taken as slaves. The Black elders initiated the white youths into their faith which became known as The Ethiopian Zion Coptic Church.[12]

The modern Rastafarian movement is said to have grown out of an earlier version of this same group. Member Jeff Brown wrote a booklet for the church, MARIJUANA AND THE BIBLE (by the

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[11] Unfortunately, Wilson's source could tell him little about the cult, its use of the cabalistic levels or the reason for the Hindu names.

[12] When asked to comment on a 1993 court case involving members of the Israel Zion Coptic Church (an offshoot of the Ethiopian Zion Coptic Church), University of Wisconsin-Olatteville philosophy department chairman, Stanley Moore, said the Coptics may be right about cannabis use in the Bible. Professor Moore pointed out that some scholars believe, as the Coptics do, that Biblical terms such as *aromatic herbs* and *smoke* refer to psycho-active plants used in religious observances. Religious use of psychoactive drugs, Moore said, is as old as religion itself: "Western Jews and Christians, who shun psycho-active drugs in their faith practices, are the exception, not the norm." (*The Dubuque Telegraph Herald,* Friday, March 26, 1993, page 2A).

Ethiopian Zion Coptic Church) that provided much of the groundwork and inspiration for this broader work. East Indian terms like *Ganja* and *Kali-weed* indicate a Hindu influence on the Rastafarian use of cannabis, possibly through the contact of migrant Indian workers and the black ex-slaves, whose descendants make up much of the population in present day Jamaica.

> There is...no exact date for the importation of hemp to Jamaica. Around 1800, the British sent a Russian hemp expert to Jamaica to see if the plant could be profitably raised on the island, but the attempt failed and production was abandoned. Nevertheless, the plants began to grow wild. When indentured laborers from India came to work in Jamaica following the emancipation of the Negro slaves in the British Caribbean in the mid-nineteenth century, they found ganja already growing there.
>
> —Ernest Abel, MARIJUANA: THE FIRST TWELVE THOUSAND YEARS[13]

> The Rastafarians maintain that ganja induces wisdom and understanding and assists in reasoning, meditating, praying, and communing with brethren. Ganja produces a clarity of vision and depth of comprehension about man and his world which is not attainable otherwise. The present writer can attest that the reasoning he heard during sessions when ganja was smoked was quite inspiring and altogether unlike anything heard from men who are not upon things sacred, not to speak of the men in rum bars.
>
> —Joseph Owens, *Dread, The Rastafarians Of Jamaica*

In anthropologist L.E. Barrett's study, *The Rastafarians,* an elder of the Rastafarian movement states of the Rasta's relationship with ganja:

> Concerning ganja and the amount of publicity it has received of late, it becomes imperative that I should impart some knowledge on it regarding its history and usage among the Rastafarians....The Rastafarian sees ganja as part of his religious observances. He sees ganja as the smoother of mental imbalance and as a mediatory influence. Ganja is really used to bring forth a peaceful and complacent aspect within man....We do not find

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[13] P. 101–2.

ganja as a mental depressor, ganja sharpens your wit, and keeps you intellectually balanced....Even in Trinidad today, ganja is used by the East Indians in their worship without any Government interference or restrictions. If ganja was not available in Jamaica as a sedative to keep the poor calm, the island would have experienced anarchy already.

The Rastafarian Poet says:

What is ganja? We know it's a plant
Created by God to fulfill men's want
the powers that be, say man should not use
they use it in secret, yet show it abuse.

There is no comparison between ganja and rum
The former keeps you "cool" the latter makes you glum
Rum as we know is an agent of death
With the using of ganja you draw new breath.

The taking of Rum has eaten out our head
They who continue to take it will wind up dead
Remember, one is created the other manufactured
On the evils of men we have always lectured.

So cast not your verdict before making a test
True conscience in you will show you the best
For Rum as we know will pronounce your doom
All hail great ganja, the solvent of gloom!

As we sit by the Rivers of Babylon, we pray all day and night for freedom to draw our herb and praise Ras Tafari. We beat our drum to catch the spirit of the Almighty God Ras Tafari. They take us as Slave down in Jamaica and put us to slave in the cane field and we beat our drum and give praises to God. We the true Rastafarian do not take part in anything which is bad. We hurt no one and we want no one to hurt us. As you look on the painting you can see the herb cup of the God Ras Tafari and you can see the herb tree. I and I bethren have been drawing herb for over 50 years and it do no harm to I and I. So we would like to draw our herb in peace and let God righteousness exalt the earth and our enemies be our footstool.

I and I brethren do not take part woth colour prejudice for we know that we have bad black man and bad white man too. So let

> all Nations be free and let righteousness exalt all Nations. That is what the Rastafarian in Jamaica stand for.
>
> —S.Watson, legend to the painting *Down By the River Side*[14]

When marijuana was popularized in the 20s and 30s in the American jazz scene, blacks and whites sat down together as equals and shared "joints." The racist anti-marijuana propaganda of the time used this *crumbling of racial barriers* as an example of the degredation caused by the *devil's weed*. Harry Anslinger, head of the newly formed narcotics division, warned the middle-class about blacks and whites dancing together in Teahouses, using blatant prejudice to sell prohibition. Reefer madness was born from the hysteria generated then. In the early 60s cannabis was once again popularized by poetic nonconformist beatnicks. Pot helped to open the eyes of the youth and change the values of a whole generation of flower children that questioned the value of war and the sanity of global pollution. In response President Nixon declared a *drug war* upon the flower children and their threatening tendencies toward peace and their ubiquitous sacramental incense, marijuana. Hail Theodisius of Rome; hail Nixon of America!

Heavy metal poets a generation later describe with seering clarity the paradox and futility of today's religion of commerce and the perversity of will associated with America's dominator society. And they chide the new Centurians:

...Hate, if you want to hate
If it keeps you safe
If it makes you brave

Take, if you want a slice
If you want a peice
If it feels alright...

Don't come over here
And piss on my gate

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[14] 1971, reprinted in the HIGH TIMES ENCYCLOPEDIA OF RECREATIONAL DRUGS.

Save it just keep it
Off my wave…

—Chris Cornell, *Soundgarden*, "SuperUnknown"

Amid the morass of ambivilant values in a culture dominated by zealous consumerism in the dog eat dog religion of capitalism the Heavy Metal trubadors resound the attitude of the sage to the state since the beginning of history:

I don't mind stealing bread
From the mouths of decadence.
But I can't feed on the powerless
When my cup's already overfilled.
But it's on the table
The fire is cooking
And they're farming babies
While the slaves are working.
The blood is on the table
And their mouths are choking
But I'm growing hungry….

—Chris Cornell, *Temple of the Dog*, "Hunger Strike"

The music produced by these and other new riders in the SuperUnknown thunders while contemporary youth renew ancient myths on Dungeon and Dragon game boards in cyberspace.

You don't look but you kick me.
You can't feel but you hit me.
You can't deal with the way I pray.
Why do we all have to live this way?…

—S. Weiland, *Stone Temple Pilots*, "Army Ants"

Dacajewieh, John Splitting-The-Sky Hill stated in a speech delivered in Washington DC, July 4, 1991:[15]

> …The more I look into the detailed history of hemp in this country, the more I realize the question again boils down to destroying the economic base of all indigenous, good people in this world.

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[15] From *Holy Smoke*, Spring 1995, Sweetlight Books, Cottonwood, CA.

Long before other nations came to this continent, native peoples had knowledge of this sacred plant, this sacred medicine. We understood that it could help one breathe better; it could help one see better; it could help one attune themselves to the harmonies and vibrations of Creation. When one smoked the sacred plants, one came closer to the natural powers of Creation.

...Those who understand the power of this plant and the uses of this plant have become potential victims upon the sacrificial altar of multinational corporations...that have vested interests in products that make you sicker, and against a natural plant that will bring you back to health.

When we look at the defamation and assassination of this plant for the War on Drugs, we see that this war is nothing but a war perpetuated by those that control the cartels of resources against the natural world people. Subsequently, just as we were killed by the millions in a wave of repression by those original industrial rich nations through the use of their military forces, who set up a process of encroachments to steal the resources of the lands of traditional people—the very same thing that happened to us where we lost our lands, we lost our culture, our religion, and we lost millions of lives, could very well happen to you with the repression of the marijuana laws in this country.

You could very well soon understand, from a traditional perspective what it must be like to lose your house, to lose your land and to lose your life in the defense of a sacred tradition that is a gift to you by the Great Spirit.

...When I look at these facts and see how these facts relate to indigenous peoples, I have to say that when the Europeans came into this continent they came in droves with their Gatling guns and their cannons, and destroyed and decimated nations for what? The resources of the people. So subsequently most indigenous people like the Big Mountain people, the people of Fort Belknap, the people of the Black Hills, the people of Oklahoma, of lands throughout the Western Hemisphere have basically been decimated economically.

And when I think of all the potential for the growth of hemp for textiles, for fuel, for food, for clothing, for anything imaginable by the thousands of uses, I think there could possibly be, among indigenous nations, a revival and a resurrection of economic stability, of economic self-dependency by coming to grips with the possibility of growing this sacred plant by Native, indigenous nations, and then interacting through international exchange and cooperation….I believe that this sacred plant could have world-wide implications.

And one thing I know for sure, that the war against this sacred herb, a gift from the Great Spirit, a gift from the spirits of the world, has a planetary significance at this time. And I submit to you this day, this time, there is an allegiance that needs to be built and a networking that needs to go nonstop…that the time for fighting and resistance is now, and we must escalate to protect the plant, to protect the interests of indigenous populations, and to forge a merger for the salvation and survival of all peoples in Creation.

Visionary Incense

The Gnostics foretold their writings would be lost until the "consummation of the age." The ancient Gnostic author, Seth, stated in the tractate, "The Gospel of the Egyptians:"

> The Great Seth wrote this book with letters in one hundred and thirty years. He placed it in the mountain that is called Charaxio, in order that, at the end of the times and eras, by the will of the divine Autogenes, and the whole pleroma, through the gift of the untraceable, unthinkable, fatherly love, it may come forth and reveal this incorruptible, holy race of the great saviour, and those who dwell with them in love, and the great, invisible, eternal Spirit, and his only begotten son , and the eternal light and his great, incorruptible consort, and the incorruptible Sophia, and the Barbelon, and the whole pleroma of eternity.
>
> —THE NAG HAMMADI LIBRARY

Seth says this about himself:

> Therefore the incense of life is in me in order that I may live with thee in the peace of the saints, thou who existeth really truly for ever.

Seth's statement concerning the incense of life and the peace of the saints is most interesting when compared with the following quotations taken from the prophecies of Revelation:

> They were holding golden bowls full of incense, which are the prayers of the saints.
>
> —Revelation 5:8

> He was given much incense to offer, with the prayers of all the saints.
>
> —Revelation 8:3

> Plants also we find credited with a varying degree of "psychic activity." This is especially true of aromatic plants. Wherever we find a plant traditionally associated with any deity we may be fairly certain that that plant has been proven to have affinities with the type of force that deity represents. [T]he worshipper of the deity, if the association is hallowed by tradition, will have built up the psychic connection between the plant and the force, and as in all such traditional associations, once established, the

> link is easily recoverable by those who know how to make use of the constructive imagination.
>
> —Dion Fortune, THE MYSTICAL QABALA

Perhaps when we use this herb as a sacrament, all those who used this herb before us in a similar way are with us. It could be that some of the ancient prophets caught glimpses of the future through our eyes. Cannabis has been connected with prophecy in the past. We know the ancient Magi used it for this purpose, as did the Chinese Taoists. And it has been suggested the smoke that came through the fissure in the floor of the room that held the Oracle of Delphi may have been cannabis fumes. Even Nostradamus attributed his power of prophecy to a substance that could have been cannabis: "Seated at night in my secret study. Alone, reposing over the brass tripod"[1]

Nostradamus was versed in the Kabalah,[2] as well as other mystical literature of that time. So it is probable that he had knowledge of cannabis that was hidden from the profane. The Kabalists taught that all history was the learning of one man, whom they referred to as the androgynous being, Adam Kadmon. This idea has similarities with Carl Jung's collective unconscious, a vast storehouse of human memory.

> In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix) there exists a second psychic system of a collective, universal and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of preexistent forms, the

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[1] See chapter 14, *Philosopher's Stone*.

[2] Jack Herer states in THE EMPEROR WEARS NO CLOTHES that the ancient Kabalists were users of cannabis.

> archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.
>
> —C.G. Jung , THE ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS[3]

Knowledge may be passed on from generation to generation via the DNA through a morphogenetic field according to the hypothesis of *formative causation.* It is possible "the development of form in living creatures is governed by a morphogenetic field—a kind of biological field that can, by a process called morphic resonance, be 'tuned in' to by *other* members of the same species and so influence their development. This hypothesis can explain memory. If organisms enter into morphic resonance with previous organisms of the same species on the basis of similarity, then there is a very interesting consequence, for the thing that an organism resembles most closely in the past is itself.... We normally 'tune in' to our own memories—but it is conceivable that the process of morphic resonance may allow us to tune into *other people's.* Telepathy can be explained as the almost instantaneous transfer of very recent memories; clairvoyance could be the result of tuning into the memories of distant people. And there is also, of course, the possibility of tuning in to memories from the distant past.... Our own thoughts and memories may be adding to the collective memory of mankind, and persist to influence future members of the human race."[4]

Ph.D. biologist and biochemist, Rupert Sheldrake expands on the idea of "Morphic Resonance" in ANCIENT WISDOM MODERN SCIENCE:

> I suggest that the regularity and order we experience in nature—the kind of order that is reflected in the forms of animals and plants and the patterns we experience with our senses—do not so much reflect eternal laws that are outside nature as they depend on what has happened before in the world. What has

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[3] 1959, as quoted in Rupert Sheldrake's, A NEW SCIENCE OF LIFE.

[4] Rupert Sheldrake, "Memories are made of this?" in THINKING THE UNTHINKABLE, IDEAS THAT HAVE OVERTURNED CONVENTIONAL THOUGHT.

> happened in the past influences what is happening now through patterns in nature more than fixed laws. The connection between the past and the present is such that the past is as if leaning on the present, conditioning everything that happens. What has happened in time feeds back to influence what happens in the present, which is conditioned by both the eternal and by the past.
>
> The hypothesis of formative causation obviously has many implications for understanding human behavior. For example it leads to a completely new way of thinking about memory. If morphic resonance enables the past to act directly in the present, it is no longer necessary to think of memory as having traces stored inside the brain. The memory-trace concept, even the sophisticated holographic theory of memory, is based on the idea that for things to exist through time, they must have an enduring material basis. If the past connects directly to the present, we can have a completely new theory of memory. Our brains may tune in to our memories, but the memories need not be stored inside the brain. If they are not stored inside the brain, other people might be able to tune in to our memories, or we might tune in to other peoples memories.

In a recent book, TRIALOGUES AT THE EDGE OF THE WEST, written in conjunction with Terence McKenna and Ralph Abraham, Rupert Sheldrake says of the relation of the psilocybin mushroom to the human morphic field:

> Insofar as the mushroom and the human psyche have had a symbiotic relationship, the mushroom-induced experience in human consciousness is in the morphic field of this symbiotic relationship. Therefore, these experiences could be carried by the mushroom.

Obviously, Sheldrake's comments can be applied to cannabis as well. Dr. R.S. de Ropp commented on the ability of cannabis to help awaken the vast stores of our collective memory: "The drug unlocked the doors of memory, a memory that can be as impersonal as the memory of the race."[5]

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[5] THE MASTER GAME.

In the Morphic Resonance model the human DNA molecule becomes a receiver for the human being signal, and this signal has the knowledge of all accumulated human knowledge. Perhaps by having a similar DNA pattern to someone before them or after them, this effect could be magnified and an experienced adept could see forward or look backwards through the eyes of ancestors or descendants. DNA contains the genetic coding that governs the development of all living organisms. Perhaps as British neurobiologist J.Z. Young has suggested, DNA is a prediction mechanism. In this model we find ourselves driven by a single molecular sequence into the future.

> An Oklahoma woman writes of her ability to travel through time when stoned; she sometimes imagines herself in a cabin in the woods in the 1860s and then suddenly she is transported back to her real environment.
>
> —William Novak, HIGH CULTURE

> It is a recollection of my former existences, my previous incarnations. It is a wonderful drug and it clears up profound mystery.
>
> —H. P. Blavatsky, speaking of her experiences with hashish to Professor A.L. Rawson[6]

Marijuana has a long history of use for setting time both forward and backward:

> An occult French publication, "The Prophets Almanac," in its 1849 edition, for example, shows a crowd of people standing in front of a wizard who is gazing through a telescope into the future. Two of the men in the throng carry banners; one has "ether" printed on it, the other bears the word "hashish."
>
> —Abel, Marihuana, THE FIRST TWELVE THOUSAND YEARS (1980)

During the Middle Ages people called the ability to see into the future or past, scrying. To initiate revelation scryers used many of the same methods employed by the ancient prophets and sages.

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[6] From G.W. Williams, MADAME BLAVATSKY PRIESTESS OF THE OCCULT.

> Hemp was part of many vision and scrying incenses, the smoke of which opened the psychic senses. Mugwort and hemp were prescribed to be burned before a magic mirror to gain visions. It was also added to meditation incenses.
>
> —Scot Cunnigham, CUNNINGHAM'S ENCYCLOPEDIA OF MAGICAL HERBS

> I am told that in the olden days witches had knowledge of a herb called Kat which, when mixed with incense, would release the inner eye, the subconscious, but unless another herb, sumach, was mixed with it, it could not be used for long as it would produce hallucinations. If you used both correctly, it was possible to leave the body. Unfortunately they do not know what these herbs were; but both are said to grow in England. It is said that if man breathes incense with Kat in it, then woman becomes more beautiful, so it is possible that it contained wild hemp. Sorcerers used something for the same purpose and their mixture contained hemp and many other ingredients to tone it down.
>
> —WITCHCRAFT TODAY[7]

> A Taoist priest wrote in the fifth century B.C. that cannabis was employed by "necromancers, in combination with ginseng, to set forward time and reveal future events."
>
> —Schultes & Hofmann, PLANTS OF THE GODS

In his thoroughly researched book, THE SPHINX AND THE RAINBOW: BRAIN, MIND AND FUTURE VISION, author David Loye discusses the potential ability of the frontal brain to generate activity illuminating future events. Interestingly, and probably unknown to David Loye, cannabis stimulates receptors in this area of the brain. Cannabinoid receptor sites are ubiquitous in the areas of *memory* and *higher thinking*.

Loye discusses the ability of the human mind to examine "everything that presents itself to us, projecting its possibilities, rating probabilities, selecting among action alternatives, generating and executing plans of attack, changing both plan and attack according to feedback, predicting anew and advancing anew, always in movement to a future that either looms in doubt or tantalizingly dances before us." Loye uses well documented data from a number of sources to support his hypothesis that the probing ability of the mind is generated in the frontal brain:

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[7] P. 131.

> Konorski felt that the "exploration system" was located in the extreme front of the brain—Minds Eye —the frontal lobes so critical to the forward, searching and exploring thrust we call curiosity.
>
> Alexander Luria concluded that our frontal brain lobes are the sight for much of what we think of as the "future sense."
>
> In the mid-1960s one of the first researchers to use the electroencephalograph to explore brain movement, Gary Walter, discovered what he called "expectancy waves." Appearing primarily in the frontal lobes, they increased as a person anticipated that something was going to happen and decreased as anticipation waned.
>
> Researchers in the 20th century found the frontal lobes to be the sight for "reasoning," for "synthesizing." Kurt Goldstein located our "abstracting" powers there, and eminent University of Chicago authority, Ward Halstead, found the frontal brain to be the center of our "biological intelligence."
>
> It was, after all, up front, above the eyes, exactly where one would expect any good design mechanic to put it.
>
> —David Loye, THE SPHINX AND THE RAINBOW; BRAIN, MIND AND FUTURE VISION

If the frontal brain is fundamentally involved in looking into the future, as Loye's research seems to indicate, it may be that the human brain's receptors affected by cannabis play a role as a telescope into the future—as the collected evidence of cannabis's use for this purpose seems to attest.

"Humanity is evolving to a certain destiny," wrote Idries Shaw, Grand Sheik of the Sufis, and the human organism is producing a new complex of organs in response to an evolving need. "In this age of the transcending of time and space, the complex of organs is concerned with the transcending of time and space."[8]

Interestingly, the area where Loye places the organ of prophecy and the location of the marijuana-receptors is the same spot that members of the Hindu faith recognize as *the eye of Shiva*. "Shiva is always represented with three eyes, the third being the eye of wisdom, which in man opens on the realization of divinity."[9] The Hindu sadhu lifts the chillum to his head, pressing it against this area while reciting a prayer or mantra before partaking of the sacred smoke. The devotee who partakes of bhang partakes of the god Shiva:

> In the ecstasy of bhang the spark of the eternal in man turns into light the murkiness of matter or illusion and the self is lost in the central soul fire.
>
> — J.M. Campbell, *On the Religion of Hemp* (1894).

The ancient Egyptians who utilized a transhumanizing drink discussed earlier also had a name for the third eye, the Ureaus, and related it in their tradition to the pineal body and the spirit:

> The Ancient Egyptian prototype—nothing less than the quest and prescription for the release of humanity's nascent divinity, in turn enabling the rejoining of a world and an already functional community of highly advanced beings who welcome the newcomers to joyous puissance.
>
> The principle agent of this transformation was "the divine food" which, like what some super royal jelly could do for bees, would stimulate metamorphic neurosecretory organs in the human central nervous system.
>
> —Charles Muses, "The Sacred Plant of Ancient Egypt," GATEWAYS TO INNER SPACE

The eye of Shiva, or third eye, also bears a remarkable resemblance to the *xvarenah*, described by the ancient Persians. They believed their sacred drink, haoma, was rich in *xvarenah*.

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[8] See chapter 13, *Moslem World*.

[9] Arthur Avalon, HYMNS TO THE GODDESS.

Ramses II with coiled serpent projecting from the uraeus, or "third eye."

> Now haoma is rich in xvarenah, the sacred fluid, at once igneous, luminous, vivifying and spermatic. Ahura Mazda [the supreme Zoroastrian Deity] is preeminently the possessor of xvarenah, but this "flame" also springs from the forehead of Mithra and like a solar light emanates from the heads of sovereigns. However, every human being possesses xvarenah, and on the day of transfiguration, i.e., of the final Renovation, "the great light seeming to come from the body will burn continually on this earth."
>
> —Mircea Eliade, concerning Haoma in HISTORY OF RELIGIOUS IDEAS, VOL. I

Similarly, at the end of the Bible, just after the verse on the Tree of Life (Revelation 22), we find mention of a light similar to xvarenah located in the area of the third eye, or Eye of Shiva:

> They will see his face, and his name will be in their foreheads. There will be no more night; they will not need the light of a lamp or the light of the sun, for the lord god will give them light.
>
> —Revelation 22: 4–5

Many researchers have also concluded that Haoma and the Biblical Tree of Life have their root in a common mythology:

> The records of the Tree of Life [in the Bible] are the sublimest proofs of the unity and continuity of tradition, and of its Eastern tradition, and of its Eastern origin. The Earliest records of the most ancient Oriental tradition refer to a Tree of Life which was guarded by spirits. The juice of this sacred tree, like the tree itself, was called Soma in Sanskrit and Haoma in Zend: it was revered as the life preserving essence.
>
> E. K. Bunsen, KEYS OF ST. PETER (1867)

> Since all life derives from the divine seed, it follows that the most powerful healing drugs would be pure, unadulterated semen of the god. Some plants were thought to have sap or resin approximating to this, their "purity" or "sanctity" in this regard being measured by their power as drugs to kill or cure or intoxicate. In Sumerian the words for "live" and "intoxicate" are the same, TIN, and the "tree of life," GEShTIN,[10] is the "vine."
>
> —John Allegro, THE SACRED MUSHROOM AND THE CROSS

In a similar manner to the equation of Shiva with hemp and Mithras with haoma, in the "The Teachings of Silvanus,"[11] Christ is equated with the "Tree of Life:"

> For the Tree of Life is Christ. He is Wisdom; he is also the word; he is the life, the power and the door. Give yourself gladness from the true vine of Christ. Satisfy yourself with the true wine in which there is no drunkenness nor error.

It would also seem the sacraments of soma, bhang and the eucharist had a reputation with the ancients for opening the third eye. Most interestingly, both the Bible and Zend-Avesta describe the light or xvarenah as emanating from within the forehead, in the same spot as the Eye of Shiva—the general location of the brain's

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[10] Geshtinnana is the sister of Tammuz (Soma). Tammuz was the brother-husband of Innanna—Ishtar Queen of heaven and earth—the Great Mother goddess of the sacred groves and high places where cannabis incense was burned in her honor. (See Appendix, *Tree of Knowledge and Sacred Drink of Immortality*.)

[11] In the NAG HAMADI LIBRARY.

THC receptor sites. According to Miles Herkenham, quoted in an article on the THC receptor sites: "What really struck me was the front brain loading. It's sort of a high brow receptor. The binding sites are numerous compared with other neurotransmitter systems, which suggests they are receptors for an important, ubiquitous transmitter."[12]

> The receptors are found mainly in the cerebral cortex, which governs higher thinking, and in the hippocampus,[13] which is the locus of memory.[14]
>
> —L. Grinspoon, M. D., and J. Bakalar, MARIHUANA: THE FORBIDDEN MEDICINE

The universe is the body of the *youniverse* that observes it. The Gnostic Scriptures state of the Unbegotten Father that "It looks to every side and sees itself from itself."[15] It is said that when one can see oneself in everybody and everything, then that person has become as God on earth, or enlightened.

> For everything which is visible is a copy of that which is hidden. For as a fire which burns in a place without being confined

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[12] *Omni*, August, 1989.

[13] Hippocampus is defined: 1. *Classic Myth* a sea horse with two forefeet, and a body ending in the tail of a dolphin or fish. 2. *Anatomic* an enfolding of cerebal cortex into the lateral fissure of a cerebral cortex into the lateral fissure of a cerebral hemisphere having the shape in cross section of a sea horse, (from the Greek equivalant of *horse + sea monster*). Symbolically, this area of the brain is named after the mythic steed that carries the voyager through the unconscious sea.

[14] In the ground breaking EMPEROR WEARS NO CLOTHES by Jack Herer, it is written that these unique receptor sites indicate *man and marijuana have a precultural relationship.* Indeed, perhaps our very civilization and our ability for self reflection grew out of our relationship with this most beneficial of plants. "We were dead dogs, but our lord the king gave us life by placing the herb of life under our noses." (from an ancient letter written in the time of Assurbanipal). References to hashish from that time have been found written on cunieform tablets. (RELIGIONS OF THE ANCIENT NEAR EAST, by Helmer Ringgren).

[15] "The Sophia of Jesus Christ," in *The Nag Hamadi Library*, James M. Robinson, ed.

> to it, so it is with the sun in the sky, all of whose rays extend to places on the earth. Similarly, Christ has a single being, and he gives light to every place. This is also the way in which he speaks of our mind, as if it were a lamp which burns and lights up the place. (Being) in a part of the soul it gives light to all the parts.
>
> —The Teachings of Silvanus, THE NAG HAMADI LIBRARY

In this model areas of darkness become areas of ignorance, ignorance in turn is the parent of the spiteful children, Fear and Hate. But when one is open, full of light/knowledge and overcomes the demon children Fear and Hate, separateness is overcome and one becomes connected with the whole Universe and all the different points of reference around them.

The Hindu faith offers this symbolism in the tale of Indra's web. The myth reveals interconnected horizontal and vertical lines, radiating from the center, and each intersection manifests a diamond that holds the reflection of all the other diamonds in the web. Each diamond in turn could be said to represent a human soul.

Similar to the tale of Indra's Web, is the Hopi myth of Spider Woman. The Hopi cosmology explains that originally people were made from different colored clays and that "Upon them Spider Woman put the covering of creative wisdom, Her white substance cape is spun from her spider-being and to each human being She attaches a thread that leads from the top of the head to Her own shimmering web. The Hopis...emphasize greatly the need to keep the 'hole on the top of the head' open as this is the way we are connected to the inner vision and the web."[16]

The spirit of humanity Anthropos, (from where we get the word "anthropology") as that force was known in Gnostic times, was:

> The primal father of the whole, the primal beginning, and the primal incomprehensible, is called Anthropos and that is the great

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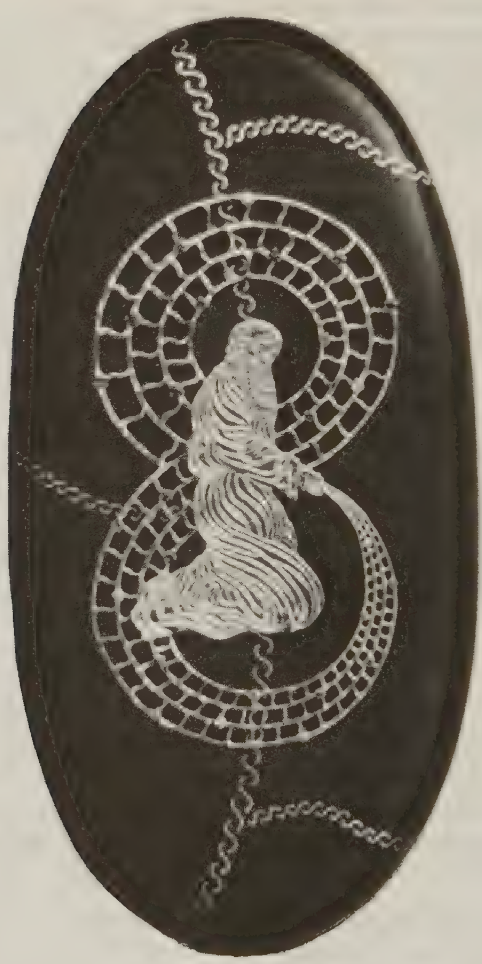
[16] Monica Sjoo, THE NEW AGE AND ARMAGEDDON.



Weaver of Worlds (gold and silver on ebony) by Judy Osburn

> abstruse mystery, namely, that the power which is above all others and contains all others in embrace is called Anthropos.
>
> —Irenaeus, from Elaine Pagels, THE GNOSTIC GOSPELS

The Gnostics taught that the blind "creator god," Ialdabaoth, (sometimes equated with Yahweh) thought that he was father of all. But the Gnostic tractate, "On the Origins of the World" tells a different story:

> Ialdabaoth, becoming arrogant in spirit, boasted himself over all those who were below him, and explained, "I am father, and God, and above me is no one," his mother, hearing him speak thus, cried out against him: "Do not lie, Ialdabaoth, for the father of all, the primal Anthropos, is above you; and so is Anthropos, the son of Anthropos."
>
> God created humanity; (but now human beings create God.) That is the way it is in the world—human beings make gods, and worship their creation. It would be appropriate for the gods to worship human beings!
>
> —Gospel of Phillip, THE NAG HAMADI LIBRARY

Elaine Pagels made the following comment on Gnostic belief:

> In the words of another Valetinian, since human beings created the whole language of religious expression, so in effect, humanity created the divine world: "and this (Anthropos) is really he who is God over all."[17]

Professor Oliver L. Rieser was the head of the Department of Philosophy at the University of Pittsburgh and Chairman of the International Committee for Scientific Humanism when he made the following comments:

> Evolution is not yet finished with the human organism, for still higher functions are in process of development. Furthermore, we surmise that Humanity is God in embryo, a developing being with those psychic powers of omniscience and omnipotence which man has hitherto assigned to his god.[18]

The article goes on to state that examples of ESP illustrate "The Integration of Human Knowledge." This integration is often speeded up with the use of cannabis. Whenever a "joint" is lit and passed within a group of people, a circle inevitably forms, and people are brought into friendly communion. And let us not forget the famous contact high where individuals become high just from being in the presence of a group of marijuana-consuming people.

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[17] THE GNOSTIC GOSPELS.

[18] "The Integration of Human Knowledge," reprinted in THE BOOK OF GRASS, p. 201–2.

If humanity is "God in embryo," as people like Professor Reiser and many world religions seem to suggest, then what role does the individual's mind play? Reiser suggests that individual minds are the "neuroblasts of the emerging organism" and that examples of ESP are indications of a linking up into a larger whole and Psi-phenomena may be do to evolutionary mutational changes: "The ESP faculties in those persons who possess it may be due to mutational changes in a few cells first, then more and more cells in successive generations, until the whole organ, the world sensorium, has perfected a new function in all individuals." In other words each individual mind is like a scintillating point in a neural net in the divine superconscious mind.

David Loye stated in THE SPHINX AND THE RAINBOW that the number of neurons the human brain has at birth, 100 billion, is about the same as the number of stars in our own galaxy: "When we look up on a clear night we are seeing in these bright billions of energy points ranging throughout space, a giant seemingly endless analogue of our own brain. Astronomer V.A. Firsoff suggests that everything is held together by some kind of 'mind-stuff' composed of elementary particles like neutrinos. Existing within 'a special kind of mental space governed by different laws,' these entities could be called 'mindons.'"

> Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.
>
> —Aleister Crowley, LITTLE ESSAYS TOWARDS TRUTH (1938)

The concept of the microcosm and the macrocosm, or little universe (man) and big universe (God) is an old one that figures in many religions. Science confirms the old alchemical maxim, "that which is above is like that which is below:"

> That man literally does stand mid-way between the supra-universes and the infra-universes, that he is in a sense at the cross-roads of the universe, is indicated by calculations which show that while about ten to the twenty seventh power atoms make up a human body, ten to the twenty eighth human bodies constitute enough material to build a star. Man lives in a middle-

> scale universe, suspended between two infinities, and he appears to possess characteristics from both domains.
>
> —Professor O. L. Reiser, THE BOOK OF GRASS

In many of his writings Aleister Crowley discusses the Egyptian Goddess Nuit, who, he states, represents infinite space, and the God, Hadit, said to represent a point of reference in infinite space. Crowley stated that the whole manifested universe was the result of these two interacting forces in both the microcosmic level and the macrocosmic level. Physicists like Einstein, Whitehead, Poincare and others later demonstrated this ancient model in scientific terms. To Crowley the whole of the cosmos and creation was the divine body of Nuit interacting with her mate Hadit and the result of that conjunction is the manifest Universe.

> Infinite space is called the goddess Nuit, while the infinitely small and atomic yet omnipresent point is called Hadit. These are unmanifest. One conjunction of these infinities is called RA-HOOR-KHUIT, a Unity which includes and heads all things. The microcosm is an exact image of the macrocosm; the Great Work is the raising of the whole man in perfect balance to the power of Infinity.
>
> —Aleister Crowley, MAGICK IN THEORY AND PRACTICE.

Crowley comments further in his 1917 novel MOONCHILD:

> ...a molecule of matter is a universe in a most rapid whirl, a cosmos comparable to that of the heavens, its electrons as widely separated from each other, in proportion to their size, as the stars in space. Our universe, then, in its unmeasured vastness, is precisely similar in constitution to one molecule of hydrogen; and we may suppose that it itself only a molecule of some larger body; also that what we call an electron may itself be a universe—and so on forever. This suggestion is supported by the singular fact, that the proportion in size of electron to molecule is about the same as that of sun to cosmos, the ratio in each case being as 1 to 10,000,000,000,000,000,000,000,000.

The content of Crowley's writings make it obvious he was an initiate of advanced degree speaking from personal experience. Yet "while Crowley undoubtedly possessed some clairvoyant powers—*i.e.* the ability to 'see visions' or 'have pictoral hallucinations'—he preferred to use 'seers' who reported their visions to him. As a preparation for their visionary experiences the seers, usually, but not invariably, women, were excited by drink, sexual activity, and on many occasions, psychedelic drugs, typically cannabis or anhalonium (mescal buttons)."[19]

In the NAG HAMADI LIBRARY'S Gnostic tractate "The Sophia of Jesus Christ," we read:

> It looks to every side and sees itself from itself. Since it is infinite, he is ever incomprehensible. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect having no defect. He is imperishably blessed. He is called "Father of the Universe."

Alchemical literature, the Gnostic Scriptures, as well as the Hashishins (Isma'ili's) doctrine, all contain writings attributed to Hermes Trismegistus, a synthesis of Greek Hermes and Egyptian Thoth. In his famous "Emerald Tablet," Hermes proclaims:

> It is true without falsehood, and most real: that which is above is like that is below, to perpetrate the miracles of One thing. And as all things are derived from One, by the thought of One, so all things are born from One, by adoption.
>
> —Hermes Trismegistus, *The Emerald Tablet*

Hermes "Thrice Great" began the CORPUS HERMETICUM (Hermetic Gnostic scriptures): "Once on a time, when I had begun to think about the things that are, and my thought had soared high aloft, while my bodily senses had been put under restraint by sleep—yet not such sleep as that of men weighed down by fullness of food or bodily weariness—methought there came to me a Being of vast and boundless magnitude, who called me by my name, and said to me, "What do you wish to see and hear, and to learn and come to know by thought?"[20]

The Hindu and Buddhist Tantrists have a similar tradition of god being a giant celestial being, and man is his counterpart on the material plane. In his book, TANTRISM, Benjamin Walker gives the following description:

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[19] Francis King, TANTRA, THE WAY OF ACTION.

[20] CORPUS HERMETICUM, Libellus I, The Poimandres of Hermes Trismegistus.

> In Tantrik physiology the human body and its functions are linked to the greater universe around us, for the human being is seen as a microcosm containing in essence all the energies of the cosmos. The universe and man are interrelated and each part of the cosmos is thought to have its counterpart in man. The galaxies and stars, sun and moon, all the elements of earth and all places of pilgrimage are contained within him. Bhuda said to his disciples, "I proclaim to you that this animated body, no more than a fathom high, is the dwelling place of the world." In the Vishvasara Tantra we read, "What is here is elsewhere. What is not here is nowhere." Another text has it: "He who realizes the truth of the body can come to know the truth of the universe."

Lao Tzu (600 BCE) said, "The Universe is a man on a large scale." Astrology is also based on this concept with one's personality, or point of reference, being affected by the placement of the stars at the time of birth:

> The theory of correspondence actually begins with the particularizing of the universal in Astrology. The ancient world viewed the human being as an integrated whole, as a functioning microcosm, or small world, of the greater macrocosmic universe. The study of the heavens led to the conclusion that man and woman reflect the heavens in analogy. The ancients believed for example, that our internal organs corresponded to the planets and signs of the cosmos. Hippocrates, the father of modern medicine, said that a doctor who did not use Astrology to aid in diagnosis and choice of remedy was more a fool than a physician.
>
> —James Wasserman, ART AND SYMBOLS OF THE OCCULT

The belief of man as God in miniature is one that was also held by the Kabalists. The ten Sephiroth of the Kabalistic Tree of Life (a diagram used to show the relation of the Sephiroth) have their correlations in the structure of the Universe and in the body of man. A Kabalist meditation is to visualize the different planets attributed to the Sephiroth as being placed in the mediator's own body, for example, visualizing the sun in the solar plexus.

> All together the Sephiroth compose the "unified universe" of the life of God and are imagined in the form of a tree (God's mystical tree) or of a man (Adam Kadmon, the primordial Man).
>
> —Eliade, HISTORY OF RELIGIOUS IDEAS, Vol. III

> As above, so below, man is a miniature macrocosm. All the factors that go to the make-up of the manifested universe are present in his nature.
>
> —Dion Fortune, THE MYSTICAL QABALA

Interestingly, the traditions of the Occultist and the Tantrist indicate the Ajnes (understanding) center, located between the eyebrows of the cosmic being is the sun behind the sun — the brightest star in the sky, Sirius[21]—a celestial body which has been spiritually connected with cannabis use. And coincidentally the Ajnes center of man the microcosm is loaded with the marijuana receptor sites we discussed earlier. Sirius, the Dog Star, is also said to be the green planet.

David Loye offers the Holographic Theory as an explanation for extra sensory predictions and Psi-phenomena. He first explains: "Lashley found in his search for memory—that information was not localized but rather was spread throughout the entire brain. Each brain part, in some hitherto unfathomable way, contained the whole memory." Loye continues: "The key is the fact that in a hologram, each part contains the information of the whole. If we are each parts of a larger whole—that is , if our minds and bodies are in effect holograms within the larger hologram of the Universe—then there is no transmission problem, for the information is already in us."

Loye offers what he calls a "Jungian answer" to accessing this Youniversal knowledge, stating: "by some unknown means we may drop down through consciousness to the psychoid level of the unconscious and therein open an inner window that reveals, however dimly, the view of the whole from the perspective of our tiny, tiny bodily fragment." Loye states that we gain entrance into this window, with "insight." And as we have shown, the area of insight is the Ajnes center, the site where the majority of cannabis receptors are found and the site stimulated into activity when cannabis is ingested or smoked.

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[21] "Hermes ascended to heaven in the form of Sirius, the Great Dog. He was so revered in Italy that the mosiacs of Sien Cathedral portrayed him with the inscription, 'Hermes Mercury Trismegistus, Contemporary of Moses.'" (Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS).

The holographic description as it is given here would help to explain ESP, but we need to take a look at modern physics before we can use it as a possible means of explaining prediction. In the Relativity theory we find that space and time coordinates are merely elements of a language that is used by an observer to describe his environment. For example, if the explosion of a star were viewed from two different planets of varying degrees of distance from the exploding star, it would be viewed at two completely different times, depending on the planets distance from the star, and the light-years between the two planets. David Loye writes that for Einstein: "Not only were time and space constructs of the human mind, but at every juncture the appearance of the relativity of all things changed according to the nature and situation of the human observer. His theory was that man was basically in the middle of the Universe and the universe revolved around him."

Loye quotes physicist Richard Feynman to further demonstrate the malleability of time: "As Richard Feynman noted, 'in all the laws of physics is the idea of time reversibility, or that particles can move backwards in time. In all the laws of physics that we have found so far there does not seem to be any distinction between past and future.' In other words, on the mathematical level, where equations work both ways, there is no support for the exclusively forward direction of time that we observe and so firmly believe in."

> Many of the Eastern teachers emphasize that thought must take place in time, but that vision can transcend it. "Vision," says Govinda, "is bound up with a space of a higher dimension, and therefore timeless." The space-time of relativistic physics is a similar timeless space or higher dimension. All events in it are interconnected, but the connections are not causal. Particle interactions can be interpreted in terms of cause and effect only when the space-time diagrams are read in a definite direction, e.g.

> from the bottom to the top. When they are taken as four-dimensional patterns without any definite direction of time attached to them, there is no "before" and no "after" and thus no causation.
>
> — Dr. Fritjof Capra, THE TAO OF PHYSICS[22]

Loye felt the precognition state required both quieting the mind and heightening awareness—states of mind that are familiar "to meditators, and those undergoing hypnosis or certain drug experience." Unfortunately Loye failed to further explore the connection between cannabis and precognition in his excellent book on prophecy.

Loye states that many of the investigators into precognition have reported that the psychically sensitive (those able to predict the future) are usually more open than nonsensitives. Other attributes are warm, empathetic, good natured, talkative, relaxed, spontaneous, composed, and a "readiness to accept incoming impressions without critical censorship." Comparatively, the attributes applied to marijuana smokers by the Canadian Le Dain Commission and others[23] are talkative, cheerful, relaxed, disinhibited, cool and composed attitude, peaceful, feelings of creativity (clears the brain for thought) thoughts more intuitive, and empathy for others.

Hemp has been used since the dawn of history to open a persons psychic centers and stimulate the ajnes center in an effort to transcend time and space.

> Now then of this may I not speak, seeing that it involveth the Mystery of the Transcending of Time, so that in One hour of our Terrestrial Measure did I gather the Harvest of an Aeon, and in ten lives I could not declare it.

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[22] Interestingly, this famed physicist states in his forward, "I was helped on my way by "power plants" which showed me how the mind can flow freely; how spiritual insights come on their own, without any effort, emerging from the depth of consciousness."

[23] C.S. Chopra, in "Man and Marijuana;" Dr. C. Tart, "On Being Stoned," etc.

—Crowley referring to a profound experience he had while under the influence of hashish in THE BOOK OF WISDOM OR FOLLY.

This vision is also expressed in a conversation from Wagner's PARSIFAL:

> Parsifal: I move only a little, yet already I seem to have gone far.
>
> Gurnemanz: You see my son here time turns into space.
>
> First you change it into space and then you walk through it, but as Parsifal realized, he was not moving at all. He stood still and the landscape changed: it underwent a metamorphosis. For a while he must have experienced a double exposure, a super imposition. This is the dreamtime which exists now not in the past. The place where the heroes and gods dwell and their deeds take place.[24]

Aleister Crowley stated that Wagner received advice from the head of the Order Templar Orientis while writing PARSIFAL. Crowley, who was leader of the English speaking branch of the OTO, claimed cannabis use was a secret teaching: "a Man must first be an Initiate and established in our Law, before he may use this method." Crowley was referring to the Laws of the even more secret A∴A∴, which has been tied closely with the OTO.

Phillip Dick excerpted Wagner's Play PARSIFAL in his semi-fictionalized autobiography, VALIS, to demonstrate an explanation for many of the accounts in VALIS that Dick believed had actually happened to him. He stated that in another lifetime he had been Thomas the Contender, one of the writers of the Gnostic Gospels in the Nag Hammadi collection. Dick says that as Thomas he had used a secret sacrament that enabled him to see forward in time through a future incarnation. He claimed that on one of these occasions he saw ancient Rome superimposed over the twentieth century landscape. This event occurred when a young girl came to his door wearing a necklace bearing the recently revived early Christian symbol, the fish.

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[24] As quoted in VALIS, by Phillip K. Dick.

Dick believed that Thomas had taken a secret sacrament and then forced a mental impression on the fish symbol, so that upon seeing it in a future incarnation, he would awaken to the realization of his previous incarnation.[25] Interestingly Dick felt a lot of his knowledge was beamed to him from the star Sirius. (He had also connected Ahkenaton as the origin for some of the material appearing in the Bible.)

Dick was also a very heavy user of marijuana, but according to his autobiography it seems he never made the connection between the herb and these experiences, although a character in the book does comment: "Some people say God sleeps in Pot."

The scholars who edited THE NAG HAMADI LIBRARY thought enough of Dick's book and experience to discuss the subject at length in their closing comments of the text:

> Phillip K. Dick claimed that VALIS was autobiographical, that he, like his character, had an encounter with a beam of divine pink light in 1974. The publication of the Nag Hamadi translations only confirmed his revelation."
>
> —James M. Robinson, General Editor, THE NAG HAMADI LIBRARY.

Focusing one's will on a Talisman is also discussed by Aleister Crowley in THE BOOK OF WISDOM OR FOLLY: "Here then must I write concerning Talismans for thine Instruction. Know first that there are certain Vehicles proper for the Incarnation of thy Will. I instance Paper, whereon by thine Art thou writest a symbolic Representation of thy Will, so that when thou next seest it, thou are reminded of that Will."

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[25] Coincidentally, I suffered similar experiences to those of Dick. These experiences were initiated shortly after finding out about the industrial uses of hemp, and then reading the prophecies of the Tree of Life. These events led to collecting much of the data used to support this book. He too has been given much incense to offer. —C.B.

> It is well known to mystics that if a man meditates upon a symbol around which certain ideas have been associated by past meditation, he will obtain access to those ideas, even if the glyph has never been elucidated to him.[26]
>
> —Dion Fortune, THE MYSTICAL QABALA (1935)

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[26] When I was an eleven year old altar boy at a southern California Catholic church I was more worried about Monsignor's temper than inspired by the orthodox ritual of participating in the Mass. My attention always wandered to the stained glass windows in the vaulted ceiling—to the nesting pelican feeding its young by drawing blood from its own chest, to a Gothic reproduction of Ezekiel's vision: thorny red roses, super illumined evangelists with animal aspects—scintillating with rays of direct sunlight. Though I didn't know it at the time that's when I was first touched with alchemistic fire. —L.O.

Civilization of the Great Mother

Plants which as receptacles of light were
born three ages before the Gods, I honor
your myriad colors and your seven
hundred natures.

A hundred, oh Mothers, are your natures
and a thousand are your growths.
May you of a hundred powers make
whole what has been hurt.

Plants, as Mothers, as Goddesses, I address
you. May I gain the energy, the light,
the sustenance, your soul, you who
are the human being.

Where the herbs are gathered together like
kings in an assembly, there the doctor is
called a sage, who destroys evil,
and averts disease.

As they fell from Heaven, the plants said,
"The living soul we pervade, that man
will suffer no harm."

The Herbs which are in the kingdom of the Moon,
manifold with a hundred eyes, I take
you as the best of them, for the fulfillment
of wishes, as peace to the heart.

The plants which are queens of the Soma,
spread over all the Earth, generated by the
Lord of Prayer, may your energies
combine within this herb.

—RIG VEDA X.97, *Hymn To The Plants*

Entheogens such as cannabis and psychoactive mushrooms were central to initiating the religious experience in the ancient world.[1] In the following excerpt Ester Harding explains *The Psychological Significance of the Soma Ritual* in attaining "inspiration or ecstasy, which leads to the final initiation of the moon, that is into a higher stage of consciousness:"

> ...To eat the soma, or to drink the soma drink was to partake of the food of the gods, to become godlike and to share in those attributes which distinguish the gods from the mortals. These powers are the power to transcend death, to be immortal, and the power to create, to make that which had not being before. These two gifts are bestowed by the soma drink.
>
> In the Hindu teachings about the soma it is said: '...the moon. That is Soma, the king. They are the food of the gods. The gods do eat it.' (Khandogya Upanshad 5, 10, 4.) In another translation this text reads: 'King Soma, he is the food of the Gods that Gods eat.'... 'Just as one eats the King Soma with the words "swell and decrease" so they are eaten by the gods...This moon is the honey (nectar) of all beings, and all beings are the honey of this moon. Likewise, this bright immortal person is this moon, and that bright immortal person existing as mind in the body both are (madhu) (soul). He is indeed the same as that Self, that Immortal, that Brahman, that All.' (Brihadaranyaka Upanshad 2, 5, 7.)
>
> ...The soma is nourishment of the gods, and man, too, can partake of it, thereby becoming part of the Self, the Atman....The ancient teachings about the moon state that this 'self' develops in that individual who has undergone the required initiations to the moon deity, or, as we might say in psychological terms, who has related himself to the feminine principal.
>
> ...In drinking the soma the initiate gave himself up to be filled with the god. He knew that he would lose his personal, conscious control. He would become the prey of whatever thoughts or inspirations came to him out of the unknown. His mind would

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[1] Shultes and Hofmann report that people on only two continents developed religious traditions that did not include psychotropic plants. No evidence of plant drug initiation exists among early aboriginal Australians or Eskimos.

> be the playground of strange thoughts, of inexplicable feelings and impulses. He would experience an intoxication, an ecstasy, which he believed to be a possession by God.
>
> ...[Carl] Jung has used the Greek word *pistis* to express the kind of faith in, or devotion to, the rightness, the wisdom, of that inner spark which speaks and functions of itself, quite apart from our conscious control. This wisdom was called Divine Sophia. The Greek word *sophos* means wisdom and Sophia is a personification of wisdom, or Lady Wisdom, or the Goddess Wisdom. She is the highest incarnation of the feminine principal, the Moon Goddess in her function of spirit, divine knowledge. The moon goddesses were, in the majority of cases, considered the source of knowledge and wisdom. The words for mental activity are associated in many languages, it will be recalled, with the names of the moon or of the moon deities, while in many cases the name for the moon deity meant far more than mental activity. Plato, for instance, says that the ancients signified the Holy Lady by calling her Isia and also Mental Perception and Prudence, for the Greeks believed the name Isis was cognate with *Isia* which means knowledge. The etymology is probably incorrect but the comment shows that to the Greeks of Plato's time the goddess Isis was goddess of knowledge....The robe of Isis, Goddess of Wisdom, concealed...the deepest revelation, and Shin Moo, the Chinese moon goddess, is called Perfect Intelligence, while the Virgin Mary, Moon of our Church, is also the bearer of Perfect Wisdom. To the Gnostics of Greece and Egypt, Sophia was the Divine Wisdom, the female form of the Holy Spirit. Devotion to, or faith in, this Wisdom is the one motive which can make it possible for a human being, whether man or woman, to listen to his inner voice, relinquishing his own autonomy and resigning himself to the flow of the dark powers of the moon, through partaking of the drink of soma.[2]

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[2] Reprinted in THE BOOK OF GRASS. Harding adds: "What it means, psychologically, to drink the soma and allow the inner voice of the daemon to take control for a space, Jung has discussed in his essay on the *Becoming of the Personality*." For clear, practical works on self-development based on the principles of analytical psychology see the following books by M. Ester Harding: PSYCHIC ENERGY: ITS SOURCE AND TRANSFORMATION (1947, revised 1963, Princeton

(continued next page)

Through soma one may be initiated into the mysteries of the moon deity Goddess of Wisdom, the feminine principal. Yet the Hindu pantheon appears on the surface to be male dominated. However:

> ...Brahman (neuter), which, by the assumption of attributes, becomes ishvara, god or overlord. ishvara has three aspects, viz. Brahma, Shiva and Vishnu, with their *Shaktis* or energies, Sarasvati, Devi, and Lakshmi." The *Shaktis* are the feminine aspects of the deities. "Each god has a feminine counterpart or aspect. These wives are the Shaktis or powers without whom there could be no creation or evolution. For example, the Shakti of Shiva is Devi, whose other names are Sati, Uma, Durga, Chandi, Parvati, Kali, &.c.; it is she who is worshipped by many millions as the Mother, and all these worshippers speak of God as She.[3]

Barbara Walker adds:

> Kali's worshippers plainly stated that she had hundreds of different names, but they were all the same Goddess: Sarasvati, Lakshmi, Gayatri, Durga, Annapurna, Sati, Uma, Parvati, Gauri, Bagala, Matangini, Dhumavati, Tara, Bhairavi, Kundalini, Bharga, Devata, etc. All were Kali Mahadevi, the "Great Goddess"—the same title she bore among western pagans.[4]

Four cosmic powers were worshipped in the old Vedic pantheon: Indra, Agni, Varuna and Yama, "Brahma, vaguely speaking, being creator of the worlds. But amongst those to whom he was sacred there grew up, we must remember, the philosophy of the inherent evil and duality of material existence. And with the perfecting of

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University Press); THE I AND THE NOT I (1965, Princeton University Press); and THE WAY OF ALL WOMEN (1970, Harper).

[3] Ananda K. Coomaraswamy and Sister Niveta, at p. 389–90. The authors add: "Almost all Indian worship is monotheistic; there is not for the individual worshipper any confusion of God with gods."

[4] Barbara Walker, p. 491, citing *Mahanirvanatantra xxxi.*

this theory the name of the new god, Shiva or Mahadeva, embodying spiritual enlightenment, became popular."[5]

As is typical in Hindu literature, this new wave of theology became an occasion for the addition of new legends. "At this point in the history of Brahma, where he creates the Prajapatis, in a story whose evident object is to show the part played by Shiva in the process of creation, *it is obvious that we are suddenly taking on board the whole of a more ancient cosmology.* The converse fact, that the gods of that mythology are meeting for the first time with a new series of more ethical and spiritual conceptions than have hitherto been familiar to them, is equally indisputable as the story proceeds."[6]

The first goddess to appear in the Indo-Aryan literature assumes the role of guru to the patriarchal gods themselves. In the Upanshad Legend of the Goddess and the Vedic-Aryan Gods, circa 600 BCE,[7] Agni the Fire god, Vyu the god of Wind, and the warrior god Indra exulted in a victory Brahman had won for the gods. They "imagined it to be their own, thinking: 'Ours, indeed, is this victory! Ours is the glory!' Brahman, therefore, understood their pride and appeared before them; but they did not know what brahman was."

The gods sent Agni to find out what sort of specter appeared before them. Brahman asked Agni, "Who are you?" "I am the famous Agni, the Almost Omniscient One," he said. Brahman asked: "What power in you warrants such fame?" And the god replied: "I can burn things up, whatever there is on earth. Brahman put a straw down before him. "Burn that!" Agni came at it with all his force. He was unable to burn it. He returned to the gods saying, "I have not been able to learn what the specter is." Then Vyu approached Brahman and in a similar manner as Agni, bragged, "I can carry things away, whatever there is on earth." He too failed a similar test and returned to the gods reporting that he was also unable to learn what the specter was. The legend then continues:

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[5] Ananda K. Coomaraswamy and Sister Niveta, at p. 292.

[6] *Idbid,* pp. 292–293 (emphasis added).

[7] Satguru Sivaya Subramuniyaswami states there are "references to several important Goddesses in the folk-narrative *Puranas* and the *Rig Veda,*" dated 5500 BCE (p. 611). Most of the *Upanishads* (the fourth and final portion of the Vedas) were recorded in Sanskrit between 1500 and 600 BCE. (p. 846–7). The older books of the *Vedas* were also written down in Sanskrit during the same time period. (See below, this chapter.)

> Then the gods said to Indra: "O thou Worshipful One, find out what that specter is." "Yes," he answered; and he ran toward it, but it vanished before him. In that very place he came upon a woman of great beauty, Uma Haimavati [a *Shaktis*, or feminine aspect of Shiva] the daughter of the Snowy Mountain.[8] He asked her: "What was that specter?" She answered: "Brahman. Through the victory of that brahman you attained the glory in which you take such pride." From this, Indra learned of brahman.[9]

The goddess, not the Vedic gods, knew brahman "And she taught them to know that divine essence, so that these three then became the greatest of gods, 'because they were the first to know brahman.' By this text we see that…it was the Goddess, and not the seemingly dominant masculine divinities of the Vedic pantheon, who was the real knower of that hidden, central, holy power of the universe by which all victories are won in an unending drama of the world-process. For she herself was that selfsame power. She is brahman, the life-force of the universe that secretly dwells within all things."[10]

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[8] Uma is the second daughter of Himalaya, Ganga is the eldest daughter.

[9] From Joseph Campbell's ORIENTAL MYTHOLOGY, p. 204.

[10] Heinrich Zimmer, *The Art of Indian Asia*, Vol. I pp. 109–10, (quoting *Kena Upanishad* 4.2), from ORIENTAL MYTHOLOGY, p. 205.

The cosmology adopted from the early worshippers of the of the Indus Valley, now called Dravidians,[11] was a product of "a 'Mediterranean culture complex' reaching as far eastward as the Indus, dominated by the myths and rites of the Great Goddess and her consort."[12] Interestingly, the deeper, more ancient layers of the archeological digs at the Indus cities of Mohenjo-Daro and Harapa contain progressively more advanced artifacts. The most sophisticated (and oldest) civilization layer unearthed so far dates back to 5000 BCE. Similarly, "the oldest layers yet tapped in southern Mesopotamia produce a very fine painted pottery which disappears entirely before the beginning of the historic period as we know it, i.e. before the earliest graves at Ur which must date to about 3500 B.C."[13]

Scholars often credit the Aryan invaders for spreading cannabis into India, as well as throughout the ancient world. However, it is difficult to imagine that the ancient Dravidians, whose civilization stretched one thousand miles up the Indus River Valley, could have possibly been ignorant of the psychoactive properties of cannabis. After all, the Indus River originates in the Himalayan mountains of Tibet and flows through the Hindu Kush, Kashmir, by Afghanistan and down the length of Pakistan, all areas famous for superior cannabis.

The black goddess Kali (to whom offerings of bhang are still dedicated) was worshipped in the Indus Valley at least as early as 2500 BCE (some scholars date her origin at 5500 BCE), long before the time of the first Indo-Aryan scriptures. The Lord of Beasts on seals from the Indus Valley, circa 2700 BCE, is considered a prototype of Shiva, consort of Kali, because the images contain a multitude of similarities to the Lord of Bhang. The god with three faces in the 4700 year old image is in a yoga posture amid a large number of beasts. Shiva in his character as Maheshvara, the Great Lord, has three faces, he is the lord of yoga, and of the beasts of the wilderness, "who are quelled in their ferocity by his mediating presence."[14] The ancient prototype's other similarities with Shiva include cremation grounds, the trident symbol, and the lingam (the phallus symbol upon which bhang offerings are still poured today). "Moreover," states Joseph Campbell, Shiva's "particular animal is the bull; and, among the numerous beasts represented on the Indus Valley seals, the bull preponderates by far, *frequently standing before a censor*, which suggests that, like the Apis bull of Ptah, it was regarded as divine."[15]

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[11] "Dravidians," the modern name applied to the indigenous cultures of the Indus Valley, includes both nomadic clans and complex cities.

[12] Joseph Campbell, OCCIDENTAL MYTHOLOGY, at p. 64.

[13] C. Leonard Wooley, THE SUMERIANS, p. 9.

Two of the recovered Dravidian seals depict figures seated in yoga posture on low thrones. "One of these is flanked by two kneeling worshippers and rearing serpents, while the other, with two gazelles reposing beneath his seat, is surrounded by four wild beasts—a water buffalo, rhinoceros, elephant, and tiger. It is well known that precisely these compositions are associated in later Hindu and Buddhist art both with the god Shiva and with the Buddha."[16] The PBS television series *Legacy* described the "ancestor of the yogi Shiva himself" depicted on this seal as the "oldest god in the world." Additionally, numerous phallic symbols have been found in the Indus Valley. According to Joseph Campbell, these, together with the meditating divine yogi, and the goddess mother of the plant world figures prove "there can be no doubt of the antiquity in India of the great god and goddess known today as Shiva and his blood-consuming consort, Kali,

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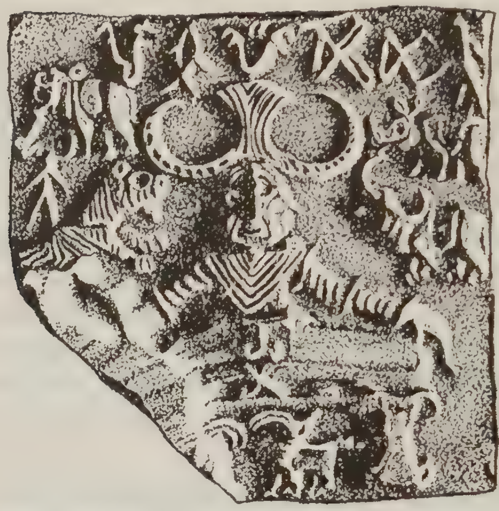
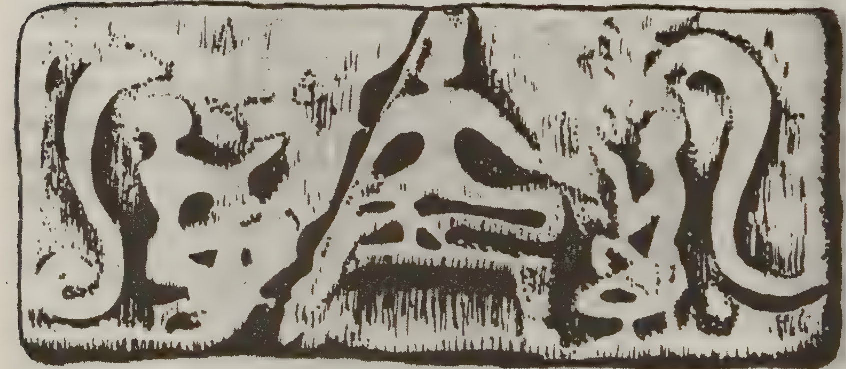
[14] Joseph Campbell, ORIENTAL MYTHOLOGY, at p. 169.

[15] *Ibid*, (*emphasis added*).

[16] Joseph Campbell, PRIMITIVE MYTHOLOGY, p. 434.



Shiva as Parsupati, Lord of Animals, Indus Valley, circa 2700 BCE. Shiva the Great Lord with three faces is seated in yoga posture surrounded in four directions by a tiger, elephant, rhinoceros and water buffalo, while two gazelles stand before the dais. The beasts of the wilderness are quelled in their ferocity by the meditating presence of the world's oldest god.



The Serpent Power, Indus Valley, circa 2000 BCE, a pair of serpents rise to the height of the crown of the meditator's head, while on each side kneeling worshipers pay honor. The Indus civilization reached its height around 3700 BCE. For 2000 years it remained the largest of world's three oldest civilizations, spreading from present-day Pakistan to Gujarat, Punjab and Uttar Pradesh.

the dark one,' Durga, 'difficult of approach,' to whom sacrifices pour."[17]

Siva worship existed in the Indus Valley in 6000 BCE according to Satguru Sivaya Subramuniyaswami. He writes: "An overwhelming tendency of Western scholarship has been to deny the great antiquity of Hinduism."[18] He continues:

> Fortunately, Indian researchers such as S.B. Roy and their Western associates have developed new chronologies based on a highly reliable method: dating scriptural references by their relationship to the known precession of the equinoxes. Earth "wobbles" on its axis, causing constellations, as viewed from Earth, to drift at a constant rate and along a predictable course over a 25,000-year cycle. Thus a *Rig Vedic* verse indicating winter solstice at Aries can be correlated to around 6500 BCE, for example. Roy confirms his findings by cross-referring other firmly established historical traditions and carbon-dated archaeological finds....
>
> Roy points out that the commonly accepted chronology of German linguist Max Müller (1823-1900) is based solely "on the ghost story of *Kathasaritasagara*." Historian Klaus K. Klostermair agrees: "The chronology provided by Max Müller and accepted uncritically by most Western scholars is based on very shaky ground indeed." American Sanskrit scholar David Frawley states, "Precessional changes are the hallmark of Hindu astronomy. We cannot ignore them in ancient texts just because they give us dates too early for our conventional view of human history."...
>
> Professor Subhash Kak, Dr. N.R. Warapande, Bhagwan Singh and others have helped develop a more accurate picture of ancient India. There is much to support the dates of these researchers, such as carbon-14 dating, the discovery of Indus Valley cities and the recent locating of the famed Sarasvati River, a prominent landmark of the Vedic writings.

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[17] Joseph Campbell, ORIENTAL MYTHOLOGY, at p. 170–71.

[18] DANCING WITH SIVA, p. 607.

> Max Müller is the central figure in another, more invidious, dispute central to Hindu history, the "Aryan invasion" theory. Originally referring to the parent-language of Greek, Sanskrit, Latin and German, the term *Aryan* soon referred to those who spoke it, a supposed race of light-skinned Aryans. The idea of a parent-race caught the imagination of 18th and 19th century European Christian scholars, who hypothesized elaborate Aryan migrations from Central Asia, west to Europe, south to India and east to China—conquering local primitive peoples and founding the world's great civilizations. According to this theory, the Aryans, the proposed authors of the Vedas, moved into India form the northwest, conquering and displacing indigenous dark-skinned Dravidian peoples to the south. This theory wrongly implies that the *Vedas* were brought to India by outsiders and not composed in India.
>
> Although lacking supporting scientific evidence, this theory, and the Aryan-Dravidian racial split, was accepted and promulgated as fact for three main reasons. It provided a convenient precedent for Christian British subjugation of India. It reconciled ancient Indian civilization and religious scripture with the 4000 BCE Biblical date of Creation. It created division and conflict between the peoples of India, making them vulnerable to conversion by Christian missionaries.
>
> Many scholars today of both East and West believe that the people of the *Rig Veda* who called themselves Aryan were indigenous to India, and there never was and Aryan invasion....[19]

A culture's ability to accurately preserve astronomical observations for thousands of years through oral tradition might seem highly unlikely, but the Indus Valley Dravidians wrote with a linear script. Perhaps the priestly caste who called themselves Aryans recorded in Sanskrit hymns the highly civilized agrarian people sang that had been preserved since more ancient times in the Dravidian script—though we will not know for sure until someone deciphers this mysterious written language of unknown antiquity.

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[19] Pp. 608–9, citing S.B. Roy, *Chronological Framework of Indian Protohistory—The Lower Limits*, published in the *Journal of the Baroda Oriental Institute*, March-June, 1983.

The discovery of Mohenjo-Daro (inhabited circa 5000–1500 BCE) by archaeologists following clues in the *Rig Veda* tends to confirm Sivaya Subramuniyaswami's chronology. Archaeological evidence gathered in the last twenty-five years continues to support the great antiquity of Hindu culture. According to this chronology, "Lord Rama worshipped Siva, as did his rival Ravana," in the *Ramayana,* dated astronomically at 2000 BCE.[20]

During the early Vedic days (some scholars say 3100–2000 BCE,[21] others say 1200–900 BCE[22]) only the personified male gods were worshipped. Eventually, the four cosmic powers—Indra (the storm god, receptacle of soma), Varuna, (sky god, king of the universe, the god of physical and moral order), Agni (the god of fire, a mediator between gods and men), and Yama (the god of death)—were demoted to devas, whose "moral status is like that of men.[23] The ancient serpent goddess, Kali reappeared as the wife of Shiva. Barbara Walker says "Kali Ma" is the:

> "Dark Mother," the Hindu Triple Goddess of creation, preservation, and destruction; now most commonly known in her Destroyer aspect, squatting over her dead consort Shiva and devouring his entrails, while her yoni sexually devours his lignin (penis)....Certainly, as the Kalika or Crone she governed every form of death including disease; but she also ruled every form of life.
>
> Kali stood for Existence, which meant Becoming because all her world was an eternal flux from which all thing rose and disappeared again, in endless cycles. The gods, whom she bore and devoured, addressed her thus:

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[20] DANCING WITH SIVA, p. 802.

[21] Sivaya Subramuniyaswami's chronology in DANCING WITH SIVA, p. 613.

[22] COLUMBIA HISTORY OF THE WORLD, p. 96.

[23] "These devas dwell in swarga, an Olympian paradise; they bestow on their worshippers divers boon, but they are never saviours of souls....[S]warga is a place where all wishes and desires are gratified, where also human beings obtain the reward of good deeds in the intervals between one birth and another." (Coomaraswamy and Nivedita, MYTHS OF THE HINDUS AND BUDDHISTS, p. 390).

> *Thou art the Original of all the manifestations; Thou art the birthplace of even Us; Thou knowest the whole world, yet none know Thee....Thou art both Subtle and Gross, Manifested and Veiled, formless, yet with form. Who can understand Thee?....It is Thou who art the Supreme Primordial Kalika....resuming after dissolution Thine own form, dark and formless, Thou alone remainest as One ineffable and inconceivable...though Thy self without beginning, multiform by the power of Maya, Thou art the Beginning of all, Creatrix, Protectress, and Destructress.*
>
> Brahmans assigned Kali's three functions to three male gods, calling them Brahma the creator, Vishnu the preserver, and Kali's archaic consort Shiva the destroyer; but many scriptures opposed this male trinity as offensively artificial. A prayer in the Tantrasara said: "O Mother! Cause and Mother of the World! Thou art the One Primordial Being, Mother of innumerable creatures, Creatrix of the very gods; even of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer! O Mother, in hymning Thy praise I purify with speech!"[24]

Indo-European languages (branched from the root of Sanskrit) are said to be the invention of Kali (to whom bhang offerings are still consecrated). Barbara Walker writes of Kali:

> She created the magic letters of the Sanskrit alphabet and inscribed them on the rosary of skulls around her neck.[25] The letters were magic because they stood for primordial creative energy expressed in sound—Kali's mantras brought into being the very things whose names she spoke for the first time, in her holy language. In short, Kali's worshippers originated the doctrine of the *Logos* or creative Word, which Christians later adopted....[26]

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[24] Barbara Walker, p. 488, quoting Mahanirvanatantra, 47-50 (other citings omitted).

[25] Barbara Walker cites Robert Graves, THE WHITE GODDESS, New York, Vintage Books, 1958, p. 250.

[26] Barbara Walker, p.491.

Also, according to J.M. Campbell (1894), Shiva instructed his wife to offer prayer to Vagdevata, the *Goddess of Speech.* (See chapter 2, *India.*)

God became flesh (i.e., man was created) when the first word was realized out of early *homo sapiens* guttural utterances. The brain's neuro-net whereby the first word became manifest (the Word made flesh) was most likely energized by the catalytic action of a an entheogen. Kali/Shiva's holy bhang, with "its virtue of clearing the head and stimulating the brain to thought,"[27] was such an entheogen in ancient India.

A post-Vedic legend assigns credit for Indra's victory over his arch-nemesis to Shiva;[28] "So that, manifestly," states Joseph Campbell, "in the course of the centuries between the entry of the Aryans and the composition of this piece, the Vedic pantheon was adjusted to a theology derived, in certain features at least, from the earlier, native Indian system in which yoga played a paramount role. ...One can only suppose that the practice of yoga must already have been developed [in the pre-Vedic period] and associated with the concept of a heightened state of consciousness."[29] And there is no controversy about the fact that Shiva's yoga includes *ambrosia*, the *dew of life*, the *nectar of immortality—canna*bis. (Sanskrit *canna* = cannabis sativa.)

The ancient Dravidians shared religious beliefs common throughout the Indo-European culture. Every aspect of life was an act of religion to the agrarian civilizations of the Neolithic period. "The wonderful life-organizing assemblage of ideas and

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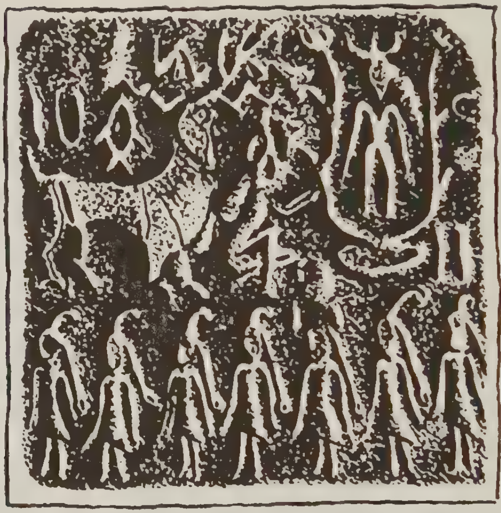
[27] J.M. Campbell, p. 31.

[28] *Mahabharata* 12.281.1 to 282.20, from ORIENTAL MYTHOLOGY, p. 185-7. Perhaps this story also marks the transition of Soma from *amanita* mushroom to cannabis.

[29] Joseph Campbell, ORIENTAL MYTHOLOGY, p. 187 and PRIMITIVE MYTHOLOGY, p. 435. Campbell notes Professor Mircea Eliade's discussion of the production of "inner heat" (*tapas*) by retention of breath, a widely disseminated technique among primitive peoples. "Aboriginal India, then as he concludes, "may have known a number of immemorial traditions regarding the means for obtaining magical heat, ecstasy, or divine possession."



The Goddess of the Tree, Indus Valley, circa 2000 BCE, standing between parted limbs of a sacred pipal tree, or "'tree of knowledge (*bodhi-* or *bo-*tree) under which the Buddha gained enlightenment.' A sort of sphinx, part bull, part goat or ram, with human face, stands behind the half kneeling figure of what appears to be a suppliant before her, while in the field below there is a line of seven female attendants, each with a plume, or perhaps a branch, in her hair and a long braid falling down her back. Many Mesopotamian seals show a votary led by a god into the presence of a higher god. I take it that this seal is of the same order. We note, also, that both here and in Mesopotamian seals horned crowns embellish certain figures who in the Mesopotamian series always represent divinities."—Joseph Campbell, *Oriental Mythology*.

The Goddess in the Tree wears a headdress of horns with a towering crown between like that of the Lord of Beasts, suggesting the trident carried by modern Sadhus. Numerous phallic symbols ranging in size from half an inch to one foot in length have also been found in the Indus ruins, along with corresponding rings symbolizing the feminine aspect, similar to the Hindu yonis and ligams upon which bhang offerings are still poured today.

principles—including those of kingship, writing, mathematics, and calendrical astronomy—reached the Nile, to inspire the civilization of the First Dynasty of Egypt, circa 2800 B.C.; it spread to Crete on the one hand, and on the other, to the valley of the Indus, circa 2600 B.C.;" states Joseph Campbell, "and to Shang China, circa 1600 B.C."[30]

The Dravidian city of Mohenjo-Daro was the biggest city on earth in its peak during the Egyptian pyramid age, and was the center of the most widespread civilization of the period.[31] According to Sivaya Subramuniyaswami, Mohenjo-Daro and its sister city Harapa had populations of approximately 100,000 by the year 2500 BCE. The people of the Indus had a special class of astronomers around 3200 BCE, though their method of observing the new and full moons in relation to fixed stars was different from the astronomy of all other countries.[32] Likewise, the Dravidian written language found on Indus Valley seals dated 2700 BCE has never been deciphered.

Sivaya Subramuniyaswami states that thousands of small female figurines dated about 5500 BCE were found in the fishing village of Mehrgarh, at the edge of the Indus Valley. (He adds that the villagers of Mehrgarh traded extensively over long distances.) Their figurines are "signs of Saktism, [the] earliest known form of Sakti worship."[33] Saktism ("doctrine of power") is the "religion followed by those who worship the Supreme as the Divine Mother—Sakti or Devi—in Her many forms, both gentle and fierce. Saktism's first historical signs are thousands of female statuettes dated circa 5500 BCE recovered at the Mehrgarh village in India. Saktism greatly resembles Saivism, both faiths promulgating, for example, the same ultimate goals of *advaitic* [non-dual] union with Siva and *moksha* [liberation]."[34] Of course Shiva is known as "the great spirit that living in bhang passes into the drinker,...the clearer of ignorance, the giver of knowledge....He who drinks bhang drinks Shiva. The soul in whom the spirit of bhang finds a home glides into an ocean of Being freed from the weary round of self-blinded matter."[35]

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[30] PRIMITIVE MYTHOLOGY, p. 148. Campbell continues, "and, according to at least one high authority, Dr. Robert Heine-Geldern, [these technologies then spread] across the Pacific, during the prosperous seafaring period of the late Chou Dynasty, between the seventh and fourth centuries B.C., to Peru and Middle America."

[31] *Legacy*, a PBS television series.

[32] DANCING WITH SIVA, p. 612–613.

[33] *Idbid*, p. 611.

Durga ("She who is incomprehensible or difficult to reach") is another form of Sakti who is worshipped in "Her gracious as well as terrifying aspect"[36] Bhang is essential at the annual festival in her honor, *Durga puja,* a festival "especially popular with the Bengalis."[37] An offering of "an infusion of bhang to every guest and member of the family on the last day of the Durga Puja" festival "may almost to be said to be universal" in Bengal."[38]

One of the earliest sadhu sects, the Pashupatas (followers of Shiva's manifestation as Pashupati, Lord of the Beasts, a group of ascetics first mentioned by the author of the *Yoga Sutras* around 1300 BCE[39]) may be related to the worshippers who made the 4000–4700 year old Indus Valley seals depicting the Lord of the Beasts. Contemporary members of this sect "traced their descent from Lakulisha, a manifestation of Shiva, who closely resembles the 'horned god'[40] with a very distinct erect phallus" of the Indus

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[34] *Idbidd, p.* 804.

[35] J.M. Campbell, *On the Religion of Hemp,* p. 30–31.

[36] DANCING WITH SIVA, p. 714. Others include Kali, Chandi, Chamundi, Bhadrakali, and Bhairabi.

[37] DANCING WITH SIVA, p. 714.

[38] *Indian Hemp Drugs Commission Report 1893–94.*

[39] DANCING WITH SIVA, p. 615.

[40] Referring to the trident head dress.

Valley culture.[41] The long haired, ash covered, Pashupata sahdus "evoked sheer religious awe. Theirs was a brave, ego-stripping path meant to infuse the seeker with Lord Siva's *kaunya*, 'compassionate grace.'" writes Satguru Sivaya Subramuniyaswami. Delicately touching upon the daily offerings of these *charas* smoking ascetics he adds: "Their austerity was leavened with *puja* rites to Siva, with a profound awareness of the cosmos as Siva's constant becoming and with an almost frolicsome spirit of love toward Him....First they assumed vows and practiced special disciplines among themselves which included Siva-intoxicated laughing, singing and dancing."[42]

As anthropologist Riane Eisler documents in THE CHALICE & THE BLADE, the numerous four to eight thousand year old terra-cotta goddess figurines found all over Europe, the Near East and around the ancient Indus Valley cities of Harapa and Mohenjo-Daro, are relics of a goddess based religion that flourished throughout the known world prior to a series of invasions by nomadic herdsmen during the bronze age.

> Ruled by powerful priests and warriors, they brought with them their male gods of war and mountains. And as Aryans in India, Hittites and Mittani in the Fertile Crescent, Luwians in Anatolia, Kurgans in eastern Europe, Acheans and later Dorians in Greece, they gradually imposed their ideologies and ways of life on the lands and the peoples they conquered.
>
> There were other nomadic invaders as well. The most famous of these are a Semitic people we call the Hebrews, who came from the south and invaded Canaan (later named Palestine for the Philistines, one of the peoples who lived in the area).
>
> ...*The one thing they all had in common was a dominator model of social organization*: a social system in which male

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[41] Dolf Hartsuiker, p. 17.

[42] DANCING WITH SIVA, P. 499.

> dominance, male violence, and a general hierarchic and authoritarian social structure was the norm.[43]

Another commonalty was that each of the conquerors rewrote the existing mythologies. Creation myths were gradually transformed so that goddesses were either demonized or subjugated to heroic warrior gods. The goddesses were driven underground in order to establish dominion of the authoritarian hierarchy.

Joseph Campbell states: "the findings both of anthropology and of archaeology now attest not only to a contrast between the mythic and social systems of the goddess and the later gods, but also to the fact that in our own European culture that of the gods overlies and occludes that of the goddess."[44] He continues:

> The peace and bounty of the goddess, based upon the rites of her temple groves of sacrifice, spread from the nuclear Near East in a broad swathe, eastward and westward, to the shores of the two seas; but many of the arts and benefits of her reign were scattered also among the wild peoples northward and southward, who became not settled farming folk but semi-nomadic herders of cattle, or of sheep and goats. These, by c. 3500 B.C., were becoming dangers to the farming villages and towns, appearing suddenly in raiding bands, plundering and departing, or, more seriously, remaining to enslave.[45]

We now know from archaeological evidence discovered in the last quarter century that there was not one cradle of civilization, rather there were several, "all of them dating back millennia earlier than was previously known—to the Neolithic. As [James] Mellaart wrote in his 1975 work *The Neolithic of the Near East*, 'urban civilization, long thought to be a Mesopotamian invention, has predecessors at sites like Jericho or Catal Huyuk, in Palestine and Anatolia, long regarded as backwaters.'" [46]

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[43] Riane Eisler, THE CHALICE & THE BLADE, P. 44–5.

[44] Joseph Campbell, OCCIDENTAL MYTHOLOGY at p. 70.

[45] Idbid at. p. 72.

Research by anthropologists and archeologist like Riane Eisler, Buffie Johnson, Marija Gimbutas and others has shown that the worship of the Great Mother goes back some twenty five thousand years, not just as the religion of primitive hunter-gatherers, but also as a high agricultural civilization. Archeological evidence from sights such as ancient Crete and Catal Huyuk, Mohenjo-Daro, as well as early Egypt, indicate an advanced non-warlike agricultural community in which the Goddess was worshipped and men and women were treated on equal terms.

Ceramic wares representing the earliest known background of the Eastern Mediterranean goddess cult were found in Anatolia (Turkey), dating from 5700–5400 BCE.[47] These goddess figurines were products of pastoral/agrarian communities that built history's earliest known temple compounds in southeast Asia Minor, circa 4000 BCE. The form of these temples "suggest a reference to the female genitalia; specifically, the matrix of the cosmic mother-goddess, Cow."[48] Joseph Campbell writes in ORIENTAL MYTHOLOGY:

> ...The images are of bone, clay, stone, or ivory, standing or seated, usually naked, often pregnant, and sometimes holding or nursing a child. Associated symbols appear on the painted ceramic wares of the same archaeological strata; and among these a prominent motif...is the head of a bull, seen from before, with long, curving horns—suggesting that the widely known myth must already have been developed, of the earth-goddess fertilized

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[46] Eisler, p. 11, quoting Mellaart, *The Neolithic of the Near East*, p. 275 (New York, Scribner, 1975).

[47] Campbell, OCCIDENTAL MYTHOLOGY, p. 63 and p. 43, citing James Mellaart, "Excavations at Hacilar: Fourth Preliminary Report, 1960," *Anatolian Studies*, Vol. 11 (1961); also Mellaart, "Hacilar: A Neolithic Village Site," *Scientific American*, Vol. 205, No. 2, August 1961.

[48] Campbell, OCCIDENTAL MYTHOLOGY, p. 64.

Dairy scene on frieze from [Tell el] Obeid, Iraq Museum. Limestone figures on black shale background within copper borders depict priests milking cow and preparation of milk products within doorposts of the sacred precincts.

> by the moon-bull who dies and is resurrected....Roughly dated c. 4000–3500 BCE., three such primary temple compounds have been excavated in the Mesopotamian south, at Obeid, Uruk, and Eridu; two a little to the north, at Khafajah and Uqair, respectively north and south of Baghdad; while a sixth, far away, at Tell Brak, in the Khabur valley of north-eastern Syria, suggests a broad diffusion of the common form...[T]hree of the compounds (at Obeid, Khafajah, and Uqair), each enclosed by two surrounding high walls, were of an oval form designed, apparently, to suggest the female genitalia....[49]

Campbell compares the design of these ancient temples in the Near East with "Indian temples of the mother-goddess, where the innermost shrine has a form symbolic of the female organ." He describes oval compounds that "were the residences of priest, service areas, kitchens, etc., and notably, also cattle barns." He continues:

> ...Polychrome mosaics found among the ruins at Obeid show a company of priests at their holy task of milking the sacred cows, straining and storing the milk; and we know from numerous later written documents that the form of the goddess honored in that temple, Ninhursag, the mother of the universe and of all men, gods, and beasts, was in particular the patroness and guardian of

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[49] Campbell, ORIENTAL MYTHOLOGY, p. 37.

> kings, whom she nourished with her blessed milk—the actual milk being that of the animals through which she functioned here on earth.
>
> To this day in India all who visit temples of the goddess are fed a milk-rice, or other such dairy-made food, which is ritually dispensed as her "bounty" (*prasad*)....[50]

Prasad often consists of food offerings, but of course in many temples bhang is added to the milk beverage that is consumed by the devotee. Additionally, the Sumerian deity Tammuz is the counterpart of the Vedic Soma, "and even carries the same associations; for this god, too, is identified with the waning and waxing moon, the bull tethered to the sacrificial post, the fructifying sap that flows through all life and in the form of an intoxicating drink,...the ambrosia of immortal life." writes Joseph Campbell. "Moreover, the principle of order (*rta*: "course, or way") according to which Varuna governs all things is the Vedic counterpart, exactly, of Egyptian *maat,* Sumerian *me*."[51] Excavations from the Sumerian sites of Kish and Susa prove the existence of Indian trade as early as 4000 BCE.[52]

Commerce diffused religious practices throughout the ancient world. "Recent excavation in the Indus Valley has brought to light extensive remains of a very early civilization, remarkably developed, which has a good deal in common with that of Sumer; particularly striking are the rectangular stamp seals found in the two countries which are identicle in form, in the subjects and style of their engraving, and in the inscriptions which they bear, while there are similarities hardly less marked in terra-cotta figures, in the methods of construction and in ground plans."[53] Additionally, the Sumerian priest-historians "formulated lists of their ancient kings, extending dynasties before the Flood to 432,000 years."[54] The Hindu Cosmic Cycle is 4,320,000 years, or 12,000 "divine years" composed of 360 solar years.[55] Similarly the Sumarian 432,000 year cycle is divided in multiples of *sars,* or cycles, of 360 years each.[56]

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[50] ORIENTAL MYTHOLOGY, p. 37. Campbell adds: "Furthermore, in South India, in the Nilgiri hills, there is and enigmatic tribe, the Todas, unrelated racially to its neighbors, whose little temple compounds are dairies, where they keep cattle that they worship; and at their chief sacrifice—which is a calf, the symbolic son of the mother—they address to their goddess Togorsh a prayer that includes the word *Ninkurshag,* which they cannot interpret." Ninhursag is the name of the goddess to whom the Mesopotamian temple at Obeid was dedicated in the fourth millennium BCE.

[51] Campbell, ORIENTAL MYTHOLOGY, p. 178.

[52] DANCING WITH SIVA, p. 612.

Excavations in Catal Huyuk, the largest known Neolithic site in the Near East, uncovered "a remarkably advanced center of art, with wall paintings, plaster reliefs, stone sculptures, and large quantities of Goddess figurines made of clay, all focusing on the worship of a female deity."[57] Eisler adds:

> "Its numerous sanctuaries," wrote Mellaart about Catal Huyuk in summarizing his first three seasons of work (1961 through 1963), "testify to an advanced religion, complete with symbolism and mythology; its buildings to the birth of architecture and conscious planning; its economy to advanced practices in agriculture and stock breeding; and its numerous imports to a flourishing trade in raw materials."[58]

The cattle cults who built the first known temples spread their culture west to the island of Crete and east across Iran into India, writes Joseph Campbell, "where it appeared in the complex of the Indus Valley civilization, c. 2500 B.C., just about the time of the rise in Crete of Early Minoan II."[59] Riane Eisler describes the discovery of the technologically and socially complex culture of Minoan Crete as an archaeological bombshell. Below she quotes archaeologist Nicholas Platon, who excavated the Mediterranean island for over fifty years: "Archaeologists were dumbfounded. They could not understand how the very existence of such a highly developed civilization could have remained unsuspected until then."

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[53] C. Leonard Wooley, THE SUMERIANS, p. 8.

[54] Durant, OUR ORIENTAL HERITAGE, p. 120.

[55] DANCING WITH SIVA, p.705.

[56] C. Leonard Wooley, THE SUMERIANS, p. 8.

[57] Eisler, p. 11.

[58] Eisler, p. 11, quoting James Mellaart, *Catul Huyuk*, p. 11 (New York, McGraw-Hill, 1967).

> "From the start," writes Platon, who for many years was Superintendent of Antiquities in Crete, "amazing discoveries were made." As work progressed, "vast multi-storied palaces, villas, farmsteads, districts of populous and well-organized cities, harbor installations, net-works of roads crossing the island from end to end, organized places of worship and planned burial grounds were brought to light." As archaeologists continued their excavations, four scripts (Hieroglyphic, Proto-Linear A, and Linear B) were discovered, bringing Cretan civilization, by archaeological definition, into the historic or literate period....[60]

Immigrants first arrived on the island of Crete around 6000 BCE. They brought agrarian technology and the Goddess culture typical of the Neolithic age. Eisler writes:

> ...For the next four thousand years there was slow and steady technological progress, in pottery making, weaving, metallurgy, engraving, architecture, and other crafts, as well as increasing trade and the gradual evolution of the lively and artistic style so characteristic of Crete. Then, in approximately 2000 B.C.E., Crete entered what archaeologists call the Middle Minoan or Old Palace period.
>
> This was already well into the Bronze Age, a time when in the rest of the then civilized world the Goddess was steadily being displaced by warlike male gods. She was still revered—as Hathor and Isis in Egypt, as Astarte or Ishtar in Babylon, or as the sun Goddess of Arinna in Anatolia. But it was now only as a secondary deity, described as the consort or mother of more

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[59] Campbell, OCCIDENTAL MYTHOLOGY at p. 64.

[60] Eisler, p. 30, quoting Nicolas Platon, *Crete*, 1966.

> powerful male gods. For this was increasingly a world where the power of women was also on the decline, a world where male dominance and wars of conquest and counter conquest were everywhere becoming the norm.
>
> In the island of Crete where the Goddess was still supreme, there are not signs of war. Here the economy prospered and the arts flourished. And even when in the fifteenth century B.C.E. the island finally came under Achaean dominion—when archaeologists no longer speak of Minoan but rather of a Minoan-Mycean culture—the Goddess and the way of thinking and living she symbolized still appear to have held fast.[61]

Nicolas Platon wrote that in the Minoan culture "the whole of life was pervaded by an ardent faith in the goddess Nature, the source of all creation and harmony."[62] Eisler adds, "In Crete, for the last time in recorded history, a spirit of harmony between women and men as joyful and equal participants in life appears to pervade." She describes a peaceful society in which there was an equitable sharing of wealth, and the arts flourished. Minoan art is described by scholars as "the most inspired in the ancient world."[63]

Eisler observes that under the older Minoan influence, "the new Indo-European overlords of the island seem to have adopted much of the Minoan culture and religion. For example, in the pictures on the famous Hagia Triada sarcophagus of the fifteenth century B.C.E., already more stiff and stylized but still unmistakably Cretan, it is still the Goddess who rides her griffin-drawn chariot to bear the dead man to his new life. And it is still the priestesses of the Goddess, not the priests in long women's robes, who play the central role in the rituals depicted on its plastered limestone frescoes. It is they who lead the procession and who extend their hands to touch the altar."[64]

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[61] Eisler, p. 30–31.

[62] As quoted by Eisler, p. 31.

[63] Eisler, p. 32, quoting Sir Leonard Woolley.

[64] Eisler, p. 31.

The Minoan and Indus civilizations reached their height simultaneously. A small colony first arrived on the shores of Crete, probably from Anatolia, around 6000 BCE. So far, archaeologists have reached layers of the Indus Valley cities of Harappa and Mohenjo-Daro dated to 5000 BCE. However, *Rig Veda* verses indicating winter solstice in the time of Aries place the composition of Hinduism's early hymns at 6500 BCE.[65] The similarities between the Indus and Minoan mythologies go far beyond what can be explained by the archetypal symbolisms that pervade religions throughout the world. Certainly, as Joseph Campbell thoroughly describes, religious themes such as the divine bride/mother of the resurrected savior are common to every continent and time in history.[66] However, commonalties between the myths of Kali/Shiva and those of the Minoan civilization are specific and numerous. They can only be explained in terms of a unified "Mediterranean culture complex." As Joseph Campbell states:

> …it is difficult to imagine how one should otherwise explain the occurrence of a single syndrome of symbolic forms in two landscapes differing as greatly as the island world of the Aegean and the landlocked plains of northern India: the occurrence in both of a goddess who is both benign (as cow) and terrible (as lioness), associated with the growth, nourishment, and death of all beings, and, in particular, vegetation; symbolized in all her aspects by a cosmic tree of life, which is equally of death; and whose male associate is a god whose animal is the bull and token the trident, with whom, furthermore, the waning and waxing of the moon is linked, in a contest showing numerous vestiges of a traditional ritual regicide. My own view is that the two mythologies are clearly extensions of a single system, of which the matrix was the nuclear Near East; the period of diffusion

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[65] DANCING WITH SIVA, p. 611.

[66] The similarities between Mary, Mother of God, and her counterpart in the Aztec panthology were so amazing that when the Spaniards landed in the New World, Church fathers were at a loss for an explanation; they claimed Satan may have given a distorted version of the birth of the Savior to the natives for the purpose of confounding their conversion to Christianity.

> preceded that of the rise of the great Bronze Age Sumero-Egyptian kingly states; and the motive force of the vast expansion was commercial: the exploitation of raw material, and trade. In India, this late Neolithic trading style of civilization gradually declined, yielding its contributions, first, to the primitive population, and, next, to the high Vedic Aryan development. From Crete, on the other hand, a vigorous commercial expansion followed, which even reached, in the period of the Middle and Late Minoan stages (Middle Minoan I to late Minoan II [about 2000–1400 B.C.]), as far northwest as the British Isles."[67]

Though names of the gods and goddesses varied from city to city the ancient people recognized their respective gods wherever they appeared—as is evidenced by the following words attributed to Isis:

> I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell in heaven, manifested alone and under one form of all the gods and goddesses. At my will the planets of the sky, the wholesome winds of the seas, and the lamentable silences of hell are disposed; my name, my divinity is adored throughout the world, in divers manners, in variable customs, and by many names.
>
> For the Phrygians that are the first of all men call me the Mother of the gods of Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Paphian Venus; the Cretans, which bear arrows, Dictynian Diana; the Sicilians, which speak three tongues, infernal Porserpine; the Eleusinians, their ancient goddess Ceres; some Juno, others Bellona, others Hecate, others Tramnusie, and principally both sort of the Ethiopians, which dwell in the Orient and are enlightened by the morning rays of the sun; and the Egyptians, which are excellent in all kind of ancient doctrine, and

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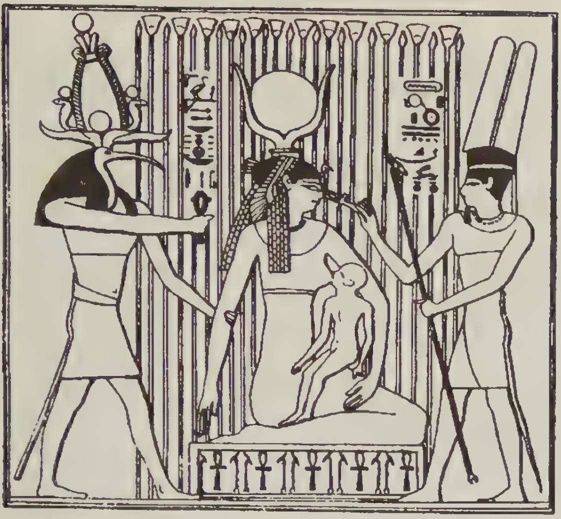
[67] **Joseph Campbell, OCCIDENTAL MYTHOLOGY at p. 64.**



Egyptian scripture states: "In the beginning there was Isis, Oldest of the Old. She was the Goddess from whom all becoming arose." For thousands of years the appearance of her star, Sirius, signaled the return of the Nile flood and rejuvenation of fertile land. Isis is the virgin bride of Osiris, the sacrificed savior whom she resurrected after he had been torn into 72 pieces. Horus is their divine offspring. (Seventy-two is the number of weeks said to have composed the oldest year. Similarly, Shiva carried the corpse of his wife Sati on his back until Vishnu, in order to save mankind and the earth which had withered during Shiva's mourning, cut the body of Sati into 52 pieces.)

From Egypt the cult of Isis passed to Asia Minor and to the islands of the Mediterranean. Figures of Isis appeared on Phoenician coins in Tyre, and in the fourth century BCE, Athens became a center of the Egyptian religion. Isis was regarded as one of the principal goddesses of Rome in the first century BCE. The cult of "Queen of heaven" spread throughout Europe, Western Asia and the countries of North Africa. Plutarch spoke of the holy trinity of Isis, Osiris and Horus. Worship of Osiris and Isis continued to be a major religious power in these lands until the close of the fourth century CE. The ideas and beliefs which were the foundation of the cult were not destroyed, but were absorbed into Christianity, where the development of the Madonna cult identified her with the Virgin Mary. The title *pastor* evolved from the early Christian Pastophori—"shepherds" or "servants of Isis."

Isis and her dark twin sister Nephthys are the creating-and destroying goddess, known to the Egyptians by many names, including: Mut Hathor, Bast, Maat, Heqit, Sekhmet, Sati, and Neith. Lucius, a Platonic philosopher of the 2nd century CE, described in *The Council of the Gods* a meeting of Zeus, Hermes and Momus in which Momus complained about the large number of Egyptian gods being admitted to their banquets—so many that "there was a deficiency in the supplies of ambrosia and nectar; and that owing to the increased consumption the price of the later commodity had increased to four pounds the half-pint." (Budge, OSIRIS, p. 305, citing, *Works of Lucian*, Vol. IV).

> by their proper ceremonies accustomed to worship me, do call me by my true name, Queen Isis.[68]

Of course each cult extolled the god and goddess of their respective temple as supreme, but commerce had diffused religious practice throughout the ancient known world. The different names given to local manifestations of deities may have been viewed in much the same way that a modern Catholic utters "Hail Mary, Mother of God" either before a statue of Notre Dame de Chartres in France, or to Nuestra Señora de Guadalupe when in Mexico. The above words of Isis, another local manifestation of the bride-mother of the dead and resurrected god, were written about 150 CE, but there is ample evidence of much earlier diffusion of popular religious practices throughout the entire ancient world.

A treaty signed c. 1400 B.C. between the Hurrian kingdom of Mitanni (where Abraham's station at Haran was located, the area at the juncture of Syria, Turkey and Iraq) and the neighboring Hittites includes the names of five Vedic gods: Indra, Mitra,[69] Varuna, and two Ashvins.[70] Barbara Walker notes: "Some of Kali's older names found their way into the Bible. As Tara, the earth, she

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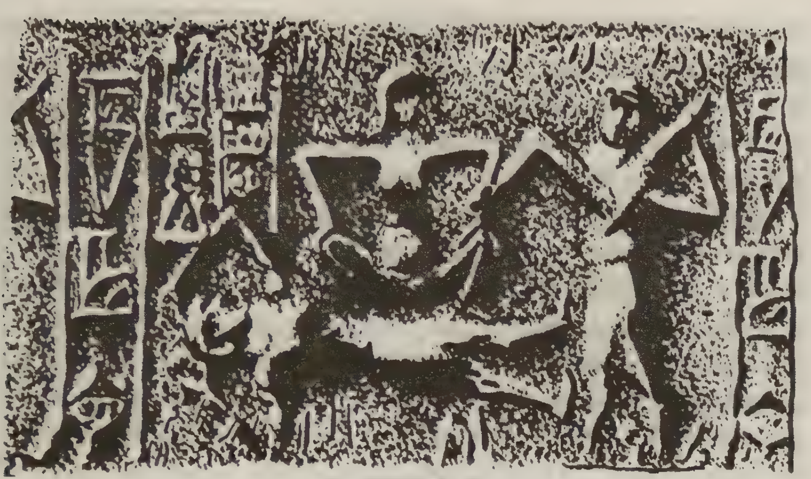
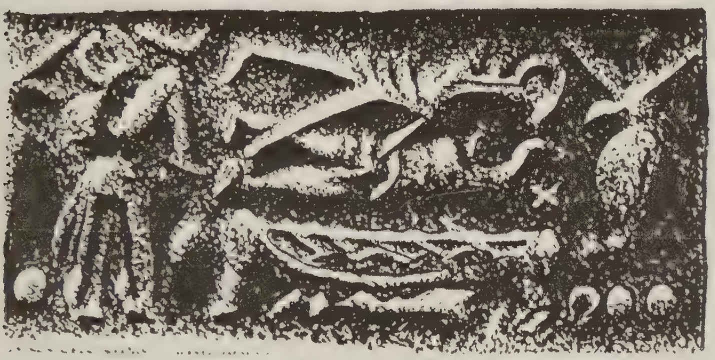
[68] Joseph Campbell, OCCIDENTAL MYTHOLOGY at p. 43, citing Apuleis, *The Golden Ass*, translated by W. Adlington, Book XL; also in Joseph Campbell's PRIMITIVE MYTHOLOGY.

[69] "Mithras is the male fire and Mitra the female light…in the religion of Zoroaster, in which the cult of Mithras represents the esoteric part," states Edoud Schulé in THE ANCIENT MYSTERIES OF DELPHI—PYTHAGORAS, (p. 43). Mitra appears in the *Vedas,* along with other gods, as one of the Adityas, sons of the goddess Aditi, the "Nonbound." "Very probably, Aditi was a Great Mother who, without being completely forgotten had transmitted her qualities and her functions to her sons, the Adityas." (Mircea Eliade, H.R.I., Vol.1).

[70] *Vassal-Treaties of Esarhaddon, King of Assyria* (7th century BCE), from THE ANCIENT NEAR EAST, VOL II, A NEW ANTHOLOGY OF TEXTS AND PICTURES, edited by James B. Pritchard, p. 54. Treaties from the ancient Near East often included a long list of gods before whom the signatories were bound under penalty of an equally long list of curses by the named gods and goddesses. The list of divinities frequently ended with the catch-all: and "all the gods of every land."



Sumerian seal, circa 2300 BCE. The goddess figure above, from the ruins of Lagash, resembles the yogic posture depicted in similar Indus Valley seals.



In this Sumerian seal, also circa 2300 BCE, Inanna and Dumuzi (=Tammuz, Sumerian counterpart to Soma) consummate the ritual marriage upon a couch with animal shaped legs and bull's hoofs or lion's claws, while a priest officiates the rite. A scorpion is beneath the couch. It is said that after completion of the ritual death and resurrection of the god and subsequent reunion with the goddess a feast took place in which the gods, the ruler and the population partook together. Note the sacred vessel that stands on the proper left of the consummation with tubes protruding. (For explanation of this type of vessel see Appendix, *The Tree of Knowledge and Sacred drink of Immortality.*)

became Terah, mother of the Hebrew ancestral spirits called teraphim. The same Kali-Tara became the Celts' Tara, Gauls' Taranis, Etruscans' Turan, and the Latin Terra, "Mother Earth," said to be interchangeable with Venus."[71] (Later gods of the Hindu pantheon influenced the New Testament, for instance this familiar annunciation to the virgin mother of the divine Redeemer made flesh: "Blessed art thou…among women….Virgin and Mother…thou shalt give birth to our Saviour. Thou shalt call him Krishna."[72]) The gods of India were carried by the caravans of commerce, and the food of the gods was exported both as buds on the stalk and in the form of hashish, known as incense.

Large numbers of goddess figurines found in the Indus Valley cities of Mohenjo-Daro and Harappa, and the thousands found in the village of Mehrgarh "probably represented a Goddess 'with attributes very similar to those of the great mother Goddess, the Lady of Heaven."[73] Sumerian cylinders from Lagash (circa. 2300 B.C.) show the Goddess "in a pose identical with Kali's love-and-death sacramental posture, squatting on top of her con-sort's body."[74] (*See top illustration, previous page.*) This cylinder may represent Ishtar, the Goddess of Love and War. Likewise, Astarte (Queen of the Stars) has been linked by many researchers with Kali as well as a number of other ancient Goddesses: Egypt's Hathor, Mycenae's Demeter, Cyprus's Aphrodite, and Babylonia's Ishtar.

> Who dost make the green herb to spring up, mistress of mankind! Who hast created everything, who dost guide aright all creatures! Mother Ishtar, whose power no god can approach! A prayer will I utter; may she do unto me what seems good to her...

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[71] Barbara Walker, p. 491, citing Dumézil, Georges, ARCHAIC ROMAN RELIGION (2 vols), Chicago, IL: University of Chicago Press, 1970, p.676.

[72] Annunciation to Devaki from JESUS LIVED IN INDIA, p. 127.

[73] Eisler, p. 9, quoting Sir John Marshal, from James Mellaart's PREHISTORIC RELIGION, p. 157.

[74] Barbara Walker.

Mesopotamian cylinder seal on Nephrite (Akkad period, 2330-2150 BCE) depicting Inanna (Ishtar) on a throne decorated with two crossed lions. Inanna, the early Sumerian fertility goddess, and "Lady of Heaven," merged with the Semitic warrior goddess, Ishtar. Weapons now rise from her shoulders, while to her left stands an attendant goddess. To her right a female figure gestures in worship while pouring a libation into a vessel.

> O my mistress, make me to know my deed, establish for me a place of rest! Absolve my sins, lift up my face!
>
> —Babylonian prayer to Ishtar[75]

THE TEMPLE AND THE LODGE authors Baigent and Leigh state the "Song of Solomon" is a hymn to the Phoenician mother goddess, Astarte. "Come from Lebanon, my promised bride, come from Lebanon, come on your way," sings Solomon, "Thou hast ravished my heart." The great king compares his beloved to a "garden enclosed," and continues: "Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard…and saffron; [*kaneh* mistranslated as] calamus and cinnamon, with all the trees of frankincense; myrrh and aloes, with all the chief spices."[76] Baigent and Leigh state that Astarte was known as

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[75] As quoted by Barbara Walker, P. 451.

[76] From the "The Song of Songs," IV:8–14

Queen of Heaven, and Star of the Sea, or Stella Marris.[77] Astarte was worshipped on mountains and hilltops, and Solomon "offered sacrifice and *incense* on the high places." (I Kings III:3).

Dr. Robert P. Walton states in CONSUMER UNION REPORT, *Licit and Illicit Drugs*: "Ashurbanipal lived about 650 BC, but the cuneiform descriptions of marijuana in his library are generally regarded as obvious copies of much older texts. This evidence serves to project the origin of hashish back to the earliest beginnings of history."[78] As Sula Benet observed: "The use of hemp [as medicine and mood alterant] in Europe and Asia is, of course, much older than archaeological, historical or linguistic evidence would indicate. Early man roaming around in search of edible plants must have easily discovered the seeds and powerful odor of the ripened tips of the weeds."[79]

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[77] The authors also point out that these formulae were "hi-jacked by Christianity and coffered upon the Virgin." Sir James Frazer commented:

"No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the Great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December." (Sir James George Frazer, THE GOLDEN BOUGH, (1922).

Other Christmas traditions adopted from pagan ritual include the christmas tree and decking the halls with boughs of holly:

"Trappings such as Yule logs, gofts, lights, mistletoe, holly, carols, feasts, and processions were altogether pagan. They were drawn form worshop of the Goddess as mother of the Divine Child. Christmas trees evolved form the pinea silva, pine groves attached to temples of the Great Mother. On the night before a holy day, Roman priensts called dendrophori or "tree-bearers" cut one of the sacred pines, decorated it, and carried into the temple to receive effigy of Attis. Figures and fetishes attached to such trees in later centuries seem to have represented a whole pantheon of pagan deities on the World Tree." (Barbara Walker, p. 166).

[78] At pages 397-98, as quoted in MARIJUANA AND THE BIBLE, p. 2.

[79] Sula Benet, *Early Diffusion and Folk Uses of Hemp*.

Dr. Richard E. Schultes agrees on the great antiquity of cannabis use, stating:

> ...early man experimented with all plant materials that he could chew and could not have avoided discovering the properties of cannabis (marijuana), for in his quest for seeds and oil, he certainly ate the sticky tops of the plant. Upon eating hemp, the euphoric, ecstatic and hallucinatory aspects may have introduced man to an other-worldly plane from which emerged religious beliefs, perhaps even the concept of deity. The plant became accepted as a special gift of the gods, a sacred medium for communion with the spiritual world and as such it has remained in some cultures to the present.[80]

The fragrance of hemp "is stimulating enough to produce euphoria and a desire for sociability and gaiety and harvesting of hemp has always been accompanied by social festivities."[81] "Taking into account the matriarchal element of Semitic culture," Sara Benetowa[82] of Warsaw Institute of Anthropological Sciences wrote in 1936, "one is led to believe that Asia Minor was the original point of expansion for both the society based on the matriarchal circle and the mass use of hashish." According to Benatowa's 1936 comparative linguistic study of the origin of the word cannabis, one important factor that would have contributed to the mass use of hashish in the ancient matriarchal circle "is that in preparing fibre from the plant and during the harvest the strong odor intoxicates the workers. According to ancient customs surviving to modern times, all work involving hemp is done in mass. Since antiquity the hemp harvest has been considered as a holiday, especially for the young people. In many countries the harvest is a sort of reunion to which guests come with or without masks and give all sorts of presents to the workers.[83] Here we see an obvious link with the masculine secret societies in the matriarchal circle in which there is mass use of hashish. Another factor is the making of sacrifices to the ancestors, which is a common practice in the masculine secret societies."

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[80] Richard E Shultz, *Man and Marijuana*, as quoted in MARIJUANA AND THE BIBLE.

[81] Sula Benet, *Early Diffusion and Folk Uses of Hemp* at p. 43.

[82] Benetowa later published under the name Sula Benet.

Mythologies the world over tell of an ancient Golden Age when humanity lived in harmony with nature. Among the numerous examples Riane Eisler uses to illustrate this point is the text of the Sumerian "Urukagina reforms," dated 2300 B.C.E.:

> Here we read how henceforth the fruit trees and the food grown on temple lands were to be used for those in need, rather than, as had become the custom, solely for the priests—and how this practice dated back to the way things were done in earlier times.[84]

The Sumerian label for this tablet which decreed a return to a more communal society has the double meaning "freedom" and "return to the mother."[85]

Indeed, modern sociologists' observations of children at group play confirm anthropologists' consensus that primitive matriarchal circles were relatively equalitarian compared to later patriarchal societies. Research shows that groups of little girls are extremely concerned about fairness. Groups of pre-school girls focus a great deal of attention on ordering turns so that each member receives one turn before any member gets two. (Sometimes their obsession with "not fair" goes so far that no one gets to use the equipment for a period of time.) Conversely, groups of little boys tend to rough house their way into hierarchies of size and strength as they compete for use of playground equipment.

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[83] Though masks go back to the Paleolithic period, this harvest ritual may have contributed to the development of our modern Halloween.

[84] Eisler, p. 65.

[85] Eisler, p. 65.

Paleolithic sculptors symbolized the mysterious life force through the enlarged breasts and womb of their goddess figurines. However they gave their creations no facial features. Our nascent cultural evolution in Paleolithic times. was for the most part undifferentiated from Mother Earth. The sculptors' childlike identification with the Source of life is evidenced by the heads of Paleolithic goddess figurines, which are often no more than a featureless blob.

Plant cultivation and animal husbandry made possible stationary year-round settlements. These new techniques revolutionized human life, and liberated humanity's energy and imagination. The first agricultural communities initiated a quantum leap in the gradual development of civilization. "And almost universally," writes Riane Eisler, "those places where the first great breakthroughs in material and social technology were made had one feature in common: the worship of the goddess."[86] And as the compelling evidence presented in Eisler's THE CHALICE AND THE BLADE shows, "equality between the sexes—among all people—was the general norm in the Neolithic."[87]

Of course, early civilization was no Utopia. There is even evidence of human sacrifice in some of the Neolithic agricultural societies.[88] However, excavations such as those at Catal Huyuk

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[86] Eisler, p. 9.

[87] Eisler. p. 12.

[88] Eisler notes: "There is much controversy about whether ritual sacrifice was practiced in connection with the worship of the Goddess. The mass human sacrifices found in tombs of Egyptian and Babylonian times only appear later, and seem to be elaborations on the theme of sacrificing a man's wives, concubines, and/or servants introduced into Europe and India by the Indo-Europeans. But there are also some archaeological data that seem to indicate instances of ritual sacrifice in the Neolithic. ...However, on the question of whether such sacrifices were regularly practiced opinion is very divided. Some scholars, such as Elinor Gadon, though not asserting that this was a universal, or even common, practice, point to evidence that in the Indian Harapan culture that flourished from ca. 3000 to 1800 B.C.E., ritual human sacrifice was

(continued next page)

and Hacilar in the Near East, and the fertile river valleys of southeastern Old Europe prove:

> The inhabitants of southeastern Europe seven thousand years ago were hardly primitive villagers. "During two millennia of agricultural stability their material welfare had been persistently improved by the increasingly efficient exploitation of the fertile river valleys.... Wheat, barley, vetch, peas, and other legumes were cultivated, and all the domesticated animals present in the Balkins today, except for the horse, were bred. Pottery technology and bone- and stone-working techniques had advanced, and copper metallurgy was introduced into east central Europe by 5500 B.C.E. Trade and communications, which had expanded through the millennia, must have provided a tremendous cross-fertilization impetus to cultural growth...."
>
> Between circa 7000 and 3500 B.C.E. these early Europeans developed a complex social organization involving craft specialization. They created complex religious and governmental institutions. They used metals such as copper and gold for ornaments and tools. They even evolved what appears to be a rudimentary script....
>
> ...Moreover, here, as in Catal Huyuk and Hacilar—which show no signs of damage through warfare for a time span of over fifteen hundred years[89]—the archaeological evidence indicates that male dominance was *not* the norm. "A division of labor between the sexes is indicated, but not a superiority of either."[90]

Excavated living quarters of these early agriculture civilizations indicate men and women shared equal status, as do the grave sites and ornamentations contained therein. Images of violence, weaponry and social hierarchy is conspicuously absent from

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practiced.... Other scholars, such as Nancy Jay and Mara Keller, argue that even blood sacrifices of animals were not practiced by the agrarian peoples who worshipped the Goddess...." (THE CHALICE AND THE BLADE, p. 217.) Ritual sacrifice was even offered on the island of Crete, though Eisler argues this was only done under extreme circumstances.

[89] Citing James Mellaart, *Catal Huyuk*, 53 (New York, McGraw-Hill, 1967).

[90] Eisler, p. 13–14.

Neolithic art, which is permeated with flowing images of nature. In contrast, the heroic images of conquest from later Bronze Age art found on the island of Crete (the only known matriarchal civilization that survived into historic times) lack the sophisticated fluidity produced by the island's earlier artisans. Eisler writes of the Neolithic art: "Some images are so realistic that they are almost lifelike, like the slithering snake on a dish found in an early fifth millennium B.C.E. cemetery.... Others are so stylized that they are more abstract than even our most 'modern' art."[91]

Eisler states there is a sense of fantasy about many of these images, a dreamlike and sometimes bizarre quality suggestive of arcane rituals and myths. And the "theme of the unity of all things in nature, as personified by the Goddess, seems to permeate Neolithic art....This Goddess-centered art..., with its striking absence of images of male domination or warfare, seems to have reflected a social order in which women, first as heads of clans and priestesses and later on in other important roles, played a central part, and in which both men and women worked together in equal partnership for the common good."[92]

Gradually, the matriarchal circles gave way to the patriarchal warriors. Natural disasters, such as the flooding that periodically inundated the newly formed deltas where ancient civilizations began may well have contributed to the disappearance of the relatively peaceful great-mother-goddess Nature circles. Certainly, agrarian societies were forced to take up arms in defense against invaders, and were gradually transformed after generations of war and assimilation.

Moreover, as historian Will Durant wrote in THE STORY OF CIVILIZATION—OUR ORIENTAL HERITAGE:

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[91] Eisler, p. 18–19.

[92] Eisler, p. 19–20.

> Trade was the great disturber of the primitive world, for until it came, bringing money and profit in its wake, there was no property, and therefore little government. In the early stages of economic development property was limited for the most part to things personally used....Almost everywhere, among primitive peoples, land was owned by the community.[93]

Agriculture generated civilization which led to private property laws, Durant continues:

> In the simplest societies there is hardly any government. Primitive hunters tend to accept regulation only when they join the hunting pack and prepare for action. The Bushmen usually live in solitary families; the Pygmies of Africa and the simplest natives of Australia admit only temporarily of political organization, and then scatter away to their family groups; the Tasmanians had no chiefs, no laws, no regular government; the Veddahs of Ceylon formed small circles according to family relationship, but had no government; The Kubus of Sumatra 'live without men in authority,' every family member governing itself; the Fuegians are seldom more than twelve together; the Tungus associate sparingly in groups of ten tents or so; the Australian 'horde' is seldom larger than sixty souls. In such cases association and cooperation are for special purposes, like hunting; they do not rise to any permanent political order."[94]

The women of the clan were usually responsible for the day to day chores of nurturing young, gathering edible plants and preparing daily meals. This meant these women were also in charge of rationing and distributing food—the most valuable of the clan's communal wealth. Riane Eisler suggests that since women were responsible for these and other long term daily routines, women were probably the first people to plant and cultivate seeds. Agriculture, in turn, led to commerce and the arts of civilization.

These arts did not include representations of weapons nor images of conquering heroes in the early Neolithic societies. Warrior imagery only begins to appear after invasions by nomadic warriors beginning the fourth millennium BCE. Marija Gimbutas wrote of the post-invasion art: "Weapons obviously represented the god's functions and powers."[95] Eisler adds: "This glorification of the lethal power of the sharp blade accompanied a way of life in which the organized slaughter of other human beings, along with the destruction and looting of their property and subjugation and exploitation of their persons, appears to have been normal. Judging from the archaeological evidence, the beginnings of slavery (the ownership of one human being by another) seem to be closely linked to these armed invasions."[96]

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[93] OUR ORIENTAL HERITAGE, p. 16.

[94] Durant, p.21.

Civilization itself became another influence in the development of slavery. In 1935 Will Durant explained how the development of private property rights became a thread in the complex history of slavery. Though he did not have access to archeological information from recent excavations and modern precision dating techniques, his description still adds to our understanding of the cultural devolution to a slave-based society. Durant explains: "In purely hunting communities slavery had been unknown; the hunter's wives and children sufficed to do the menial work. The men alternated between the excited activity of hunting or war, and the exhausted lassitude of satiety or peace."[97]

When early civilization became more complex the division of labor became more diverse. As the complexity of society grew so did the disparities between different occupations and trades, as "it becomes more and more unlikely that all these services will be equally valuable to the group."[98] Moreover, wrote Durant:

> ...[W]hen agriculture became the settled life of men it soon appeared that the land was most fruitfully tilled when the rewards

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[95] "Beginning of the Bronze Age," p. 202-3, as quoted by Eisler, p. 49.

[96] Eisler, p. 49.

[97] Durant, p. 19.

[98] Notation update to OUR ORIENTAL HERITAGE, p. 18.

of careful husbandry accrued to the family that had provided it. Consequently—since there is a natural selection of institutions and ideas as well as of organisms and groups—the passage from hunting to agriculture brought a change from tribal property to family property; the most economical unit of production became the unit of ownership. As the family took on more and more a patriarchal form, with authority centralized in the oldest male, property became increasingly individualized, and personal bequest arose....

...The rise of agriculture and the inequality of men led to the employment of the socially weak by the socially strong; not till then did it occur to the victor in war that the only good prisoner is a live one. Butchery...lessened, slavery grew....A similar development on a larger scale may be seen today, when a nation victorious in war no longer exterminates the enemy, but enslaves it with indemnities. Once slavery was established and had proved profitable, it was extended by condemning to it defaulting debtors and obstinate criminals, and by raids undertaken specifically to capture slaves. War helped to make slavery, and slavery helped to make war.

Probably it was through centuries of slavery that our race acquired its traditions and habits of toil. No one would do any hard or persistent work if he could avoid it without physical, economic or social penalty. Slavery became part of the discipline by which man was prepared for industry. Indirectly it furthered civilization, in so far as it increased wealth and—for a minority—created leisure. After some centuries men took it for granted; Aristotle argued for slavery as natural and inevitable, and St. Paul gave his benediction to what must have seemed, by his time, a divinely ordained institution.

Gradually, through agriculture and slavery, through the division of labor and the inherent diversity of men, the comparative equality of natural society was replaced by inequality and class divisions. "In the Primitive group we find as a rule no distinction between chief and followers." Slowly the increasing complexity of tools and trades subjected the unskilled or weak to the skilled or strong; every invention was a new weapon in the hands of the strong, and further strengthened them in their mastery and use of the weak. Inheritance added superior opportunity to superior possessions, and stratified once homogeneous societies into a maze of classes and castes. Rich and poor became disruptively conscious of wealth and poverty; the class war began to run as a red thread through all history; and the state arose as an

> indispensable instrument for the regulation of classes, the protection of property, the waging of war, and the organization of peace.[99]

Durant continues, "The state is a late development, and hardly appears before the time of written history. For it presupposes a change in the very principle of social organization—from kinship to domination; and in primitive societies the former is the rule."[100] In tribal communities the bravest warrior became the sole leader in times of war, but in the peaceful intervals the head magician, or priest, assumed the most authority and influence. And: "when at last a permanent kingship developed as the usual mode of government among the majority of tribes, it combined—and derived from—the offices of warrior, father and priest. Societies are ruled by two powers: in peace by the word, in crises by the sword; force is used only when indoctrination fails. Law and myth have gone hand in hand throughout the centuries, cooperating or taking turns in the management of mankind."[101]

Primitive clan societies had little need for laws, courts and arbitrators. Rather, "the public opinion of the village is freely expressed. Each man scrupulously respects the rights of his fellows, and any infraction of these rights rarely or never takes place. In such a community all are nearly equal."[102] However, though primitive nature societies were relatively free from law and its attendant hierarchy, the rule of religious custom was rigid and often harsh. (Another reason rules were simple and few was that most "crimes of violence" were considered to be personal matters to be settled between the individuals involved.)

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[99] Durant, pp. 18–20., quoting Hobhouse, L. T., *Morals in Evolution*, New York, 1916, p. 272.

[100] Durant, p. 24.

[101] Durant, p. 22.

[102] Spencer, Herbert, PRINCIPLES OF SOCIOLOGY, 3 Vol. New York, 1910, i, 66, quoting Alfred Russel Wallace describing his observations of primitive tribes "in South America and the East" (From OUR ORIENTAL HERITAGE, p. 25–6).

With property, marriage and government came law and its enforcers. However, Durant continues, a state that relies upon force alone to govern its citizens would soon fall, for:

> ...though men are naturally gullible they are also naturally obstinate, and power, like taxes, succeeds best when it is invisible and indirect. Hence the state, in order to maintain itself, used and forged many instruments of indoctrination—the family, the church, the school—to build in the soul of the citizen a habit of patriotic loyalty and pride. This saved a thousand policemen, and prepared the public mind for that docile coherence which is indispensable in war. Above all, the ruling minority sought more and more to transform its forcible mastery into a body of law which, while consolidating that mastery, would afford a welcome security and order to the people, and would recognize the rights of the "subject"[103] sufficiently to win his acceptance of the law and his adherence to the State.[104]

Religious custom is stronger than law. "To violate law is to win the admiration of half the populace," who secretly envy anyone who can outwit the state, wrote Durant, but, "to violate custom is to incur almost universal hostility."[105] Thus the priestly warrior kings constantly rewrote religious myth and history in order to bring the customs of the conquered people into line with the goals of the new hierarchy.

Of course the invading cattle herders from the north and the Semitic goat and sheep herders from the south were a strong influence in the transition from the matriarchal circles to patriarchal hierarchies. For the goddess represented the old equalitarian/agricultural society that so sharply contrasted the caste/dominator system of the nomadic invaders. Furthermore, the popular religion practiced throughout the known world gave each man and woman direct access to the gods—access the priestly rulers constantly tried to monopolize. "And in the wake of the [Indo-European invaders'] devastation," writes Eisler, "we find their typical warrior-chieftain graves, with their human sacrifices of women and children, their animal sacrifices, and their caches of weapons surrounding dead chiefs."[106] Eisler continues:

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[103] "Note how this word betrays the origin of the state." (Durant, note p. 25).

[104] Durant. p. 25.

[105] Durant, p. 26.

> Writing before the excavations of the 1960s and 70s, and before Gimbutas systematically organized both the old and the new data using the latest carbon and dendrochronology techniques, the European prehistorian V. Gordon Childe describes the same general pattern. Childe characterizes the culture of early Europeans as "peaceful" and "democratic," with no hint of chiefs concentrating the communities' wealth." But then he notes how all this gradually changed, as warfare, and particularly the use of metal weapons, is introduced.
>
> ...Gimbutas is even more specific. Based on the systematic study of Old European chronologies, drawing on her own work and that of other archaeologists, she painstakingly describes how in the wake of each new wave of invasions there is not only physical devastation but what historians call cultural impoverishment....There is a wholesale material destruction of houses, of shrines, of finely crafted artifacts and works of art, which have no meaning or value to the barbarian invaders. Masses of people are massacred, enslaved, or put to flight. As a result, chain reactions of population shifts are set in motion.
>
> Now what Gimbutas calls "hybrid cultures" begin to appear. These cultures were based on the "subjugation of remaining Old European groups and their rapid assimilation into the ...[pastoral economy and patrilinear], stratified societies." But these new hybrid cultures are far less technologically advanced than the cultures they replaced. The economy is based primarily on stock breeding. And though some of the Old European techniques are still in evidence, the pottery is now strikingly uniform and inferior.[107]

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[106] Eisler, p. 51.

[107] Eisler, p. 51–3.

The ancient Greek poet Hesiod wrote there was once a "golden race." "All good things were theirs," he writes, "In peaceful ease they kept their lands with good abundance, rich in flocks and dear to the immortals." Likewise, the story of the lost civilization of Atlantis tells of a more peaceful, equalitarian time. Elements of Plato's Atlantis provide a "startlingly accurate sketch of the Minoan empire in the sixteenth century B.C.E."[108]

The Goddess didn't disappear from the world. Some of her worshippers were driven underground. Others altered her to fit their dominator society, as can be seen from the Assyrian and Babylonian worship of Ishtar, Goddess of love and war. Although suppressed, the worship of the Goddess in the Hebrew world continued longer than most people realize:

> As the biblical scholar Raphael Patai writes in his book *The Hebrew Goddess*, archeological finds leave "no doubt that to the very end of the Hebrew monarchy the worship of the old Canaanite gods was an integral part of the religion of the Hebrews." Moreover, "the worship of the goddess played a much more important role in this popular religion than worship of the gods." For example, in the mound of Tell Beit Mirisim (the biblical town of Devir to the southwest of modern Hebron), the most common religious objects found in the later Bronze levels (twenty-first to thirteenth centuries B.C.E.) were the so-called Astarte figurines or plaques. But even after the town was rebuilt following its destruction during the Hebrew invasion of circa 1300-1200 B.C.E., as Patai notes, "The archeological evidence leaves no doubt that these figurines were very popular among the Hebrews."
>
> There are of course some allusions to this in the Bible itself. The Prophets Ezra, Hosea, Nehemiash, and Jeremiah constantly rail against the "abomination" of worshipping other gods. They are particularly outraged at those who still worship; the "Queen of Heaven." And their greatest wrath is against the "unfaithfulness of the daughters of Jerusalem," who were understandably "backsliding" to beliefs in which all temporal and

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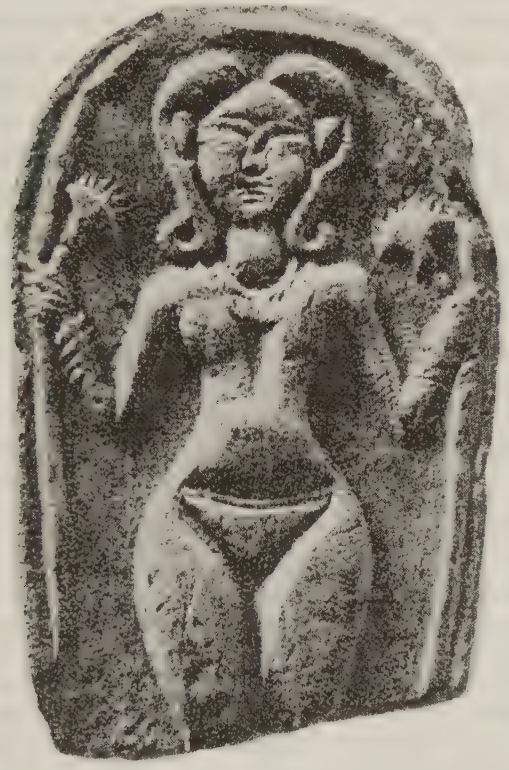
[108] J. V. Luce, THE END OF ATLANTIS, as quoted by Eisler, p. 63.

> spiritual authority was not monopolized by men. But other than such occasional, and always pejorative, passages, there is no hint that there ever was—or could be—a deity that is not male.
>
> —Riane Eisler, THE CHALICE AND THE BLADE[109]



Astarte, from one of many clay plaques found throughout Palestine depicting a nude goddess. Here Astarte's hair style resembles that of Hathor, her Egyptian counterpart. Astarte is referred to in Canaanite Ugaric texts. Many Canaanite myths found their way into the Bible. The name of the chief Canaanite god, El, is a title of Yahweh. Like Baal, Yahweh rides on the clouds, speaks in the thunder and sends the rain upon the earth. some of the verses in the Book of Psalms are almost direct translations from Ugaric poems.

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[109] Quoting, Raphael Patai, THE HEBREW GODDESS, New York, Avon, 1978.

Goddess Driven Underground and the Fate of Incense

Riane Eisler thoroughly illustrates in THE CHALICE AND THE BLADE how: "the greatest obstacle to the accurate reconstruction of prehistory is not that we are lacking so many pieces; it is that the prevailing paradigm makes it so hard to accurately interpret the pieces we have and to project the real pattern into which they fit."[1] Eisler cites examples of archeologists who attributed newly discovered tombs to a king rather than the rightful queen simply because they were blinded by the "prevailing paradigm," or cultural bias of the modern era.

Similarly, Ernest Abel reports that even though Herodotus was well known for his accuracy in recording history, scholars found his description of the Scythian burial custom that included marijuana-induced intoxication too incredible to be true—until a Russian archaeologist digging into ancient ruins near the Altai Mountains uncovered a burial trench in 1929 that contained a bronze cauldron filled with burnt marijuana seeds.[2] (See chapter 4, *Scythians*) As Vera Rubin wrote in 1975:

> Throughout these centuries many voices have recorded their thoughts [regarding their experience with marijuana] for any present or future people to examine. That this record today seems scanty is probably due more to the attrition of time & the cumulative effects of hundreds of years of periodic censorship than to any original lack of interest on the part of those living the experiences with Cannabis.[3]

Eisler details how the older Great Mother myths, in which the light and dark aspects of life/death were honored equally, were supplanted by the patriarchal mythologies. Eisler points to

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[1] Eisler at. p. 29.

[2] Abel, p. 23–4.

[3] CANNABIS AND CULTURE, p. 27.

Jeremiah 44:17–19 as one of many biblical examples of priestly attempts at subjugating the goddess and those who worshipped her. There, Jeremiah rails against the people who make offerings to the queen of heaven. However, the author of verses 15–23 appears to be more upset about the people burning incense than their actual devotion to the queen of heaven:

> Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the sword and by famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings to her, without our men? Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, not walked in his law, nor in his statutes, not in his testimonies; therefore this evil is happened unto you, as at this day.
>
> —Jeremiah 44:15–23

The Israelites in Palestine worshipped the gods of the land, described in THE COLUMBIA HISTORY OF THE WORLD as: "a family of deities known from Ugarit—Father El and Mother Ashera, with their children Baal[4] and Anath, Baal ("husband, master, owner") being the most popular." (The Hebrew's Baal was symbolized in conical upright stones much like Shiva's *linga* in India.) The Columbia University historians continue:

> But this produced a reaction. Whether it came from the upper class of the invaders who may have wanted, for military purposes, to keep their followers separate from the Canaanites, or from the lower, who may have wanted to keep themselves distinct form the peasantry; whether it expressed the revulsion of the temperate desert people from the drunken Palestinian fertility rites, or the jealousy of the prophets of Yahweh at their new competitors, at all events, the claim was made that all Israelites were obligated to worship Yahweh and *only* Yahweh. They were his people, his "private property;" to worship any other god was an offense against him.
>
> Just when this notion arose is uncertain because the later editors of the Old Testament have constantly written it into the early stories....We first hear of royal action against the worshipers of gods other than Yahweh in the reign of Solomon's great-grandson Asa (913–873?). By the middle of the ninth century there was an active "Yahweh-alone" party of prophets led by Elijah and Elisha. The party is credited with having inspired a revolution in the northern Israelite kingdom about 840 [B.C.E.]. Shortly thereafter the priest of the temple of Yahweh in Jerusalem organized a revolution there. But the movement was not able to impose its will on the country as a whole; indeed, it soon lost control even of the courts.

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[4] Baal meant "The Lord" among ancient Semites, "consort of Mother Astarte, whose favors he shared with Yamm, the Lord of Death (from Hindu Yama). Every god was a Baal....Old Testament Jews worshipped many *baalim* as past or present consorts of the Goddess Zion (Hosea 2:2–8). Yahweh shared these other gods' temples for a long time, until his priesthood managed to isolate his cult and suppress the others." (Barbara Walker, p. 84).

> …These theological developments, and everything else in the Near East, were overshadowed by the revival of Assyria.[5]

The Assyrian Empire uprooted and intermixed the population of the entire Near East for nearly 200 years. Rather than kill every man woman and child such as was the custom in the Old Testament, or looting territories and leaving the inhabitants under native rulers to rebel, Tiglath Pilesar III (reigned 744–727 BCE) began translocating entire populations. He deported part of a conquered people and replaced them with others, breaking up territories into small provinces under foreign governors, backed by standing armies. In this way he forced the people to labor in a strange land where they lacked the resources, familiarity and leadership to successfully revolt. This became the popular method of conquest recorded in the famous Psalm 137:

> By the waters of Babylon,
> there we sat down and wept,
> when we remembered Zion.
> On the willows there we hung up our lyres.
> For there our captors required of us songs,
> and our tormentors, mirth, saying,
> "Sing us one of the songs of Zion!"
> How shall we sing the Lord's song
> in a foreign land?

The Assyrians continued until there was hardly a native born people left. Traditional enemies, such as the Israelites, Phoenician cities, and the Aramean kingdom of Damascus united against the new Assyrian empire and broke up its armies by 609 BCE.[6] By 585 the Near East was divided into four kingdoms, the Lydians, Medes, Babylonians and Egyptians.

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[5] THE COLUMBIA HISTORY OF THE WORLD, P.151–2.

[6] THE COLUMBIA HISTORY OF THE WORLD, p. 154.

THE COLUMBIA HISTORY OF THE WORLD describes an event that occurred in this tremulous time that became the turning point of religious worship in the West:

> All over the Near East "nationalistic" reactions against the Assyrians had been associated with the cults of "national" gods: Nebuchadnezzar II's enormous expenditure for the temple of Marduk in Babylon is a conspicuous example. So in Judea nationalism saw a revival of the cult of Yahweh. Since Yahweh was now the protector of the poor, this revival was associated with demands for legal reform. Sometime about 630, when Assyria was losing her grip, a lawyer in Jerusalem produced a new code as a program for future reforms, including the prohibition of the worship of gods other than Yahweh, and relief of the poor. He drew on older "Yahweh-alone" traditions, common usage, and ancient taboos, but his work was organized by his own thought, replete with his own invention, and caste in his own style. He represented it as "the law of Yahweh" and—probably—as the work of Moses, and he arranged to have it "found" by the high priest in the Jerusalem temple in 621. It was taken to King Josiah, authenticated by a prophetess, and accepted. Most of it is now preserved, with minor interpolations, in chapters 12–26 and 28 of Deuteronomy.[7]

The "Book of the Law," introduced by a conspiracy between a high priest and the lawyer who wrote it, is described as "found" by the high priest in II Kings 22:3–11:

> ...And Hilkiah the high priest said to Shaphan the secretary, "I have found the book of the law in the house of the Lord." And Shaphan the secretary came to the king, and reported to the king, ..."Hilkiah the priest has given me a book." And Shaphan read it before the king. And when the king heard the words of the book of the law, he rent his clothes.
>
> And the king commanded the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, "Go, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of

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[7] P. 161.

> the Lord that is kindled against us, because our fathers have not obeyed the words of this book, to do all that is written concerning us."
>
> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the Second Quarter); and they talked with her. And she said to them, "Thus says the Lord, the God of Israel: 'Tell the man who sent you to me, Thus says the Lord, Behold, I will bring evil upon this place and upon its inhabitants, all the words of the book which the king of Judah has read. Because they have forsaken me and have burned incense to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched.'"
>
> —Kings 22:3–17

Joseph Campbell comments: "It is interesting that, at this juncture of supreme religious crisis, the company was sent neither to a prophet or to a priest, but to a prophetess to learn the judgment of their god. And still more interesting is the revelation itself, namely, that until this eighteenth year of the reign of Josiah, 621 B.C., no one had even heard of this Book of the Law of Moses, and all had been worshipping false gods." The prophetess declared that because Josiah was pious and repentant, having rent his clothes when he found out that people throughout the known world had been worshipping "false" gods, he would be spared the sight of the terrible punishment to come, and would die in peace before it occurred.

When the words of the prophetess were reported to the king, he "undertook a purging of his land that is worth reporting here at length, as the first of an extensive series of such religious exercises throughout the length and breadth of all the great histories of all the great religions that have sprung from this epochal moment in the shaping of the religious spirit of the West."[8] King Josiah's historic rampage is recorded in II Kings 22:3–23:25:

> The king sent, and all the elders of Judah and Jerusalem were gathered to him. And the king went up to the house of the Lord, and with him all the men of Judah and all the inhabitants of Jerusalem, and the priest and the prophets, all the people, both small and great; and he read in their hearing all the words of the book of the covenant which had been found in the house of the Lord. And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord and to keep his commandments and his testimonies and his statues, with all his heart and all his soul, to perform the words of his covenant that were written in this book; and all the people joined in the covenant.
>
> And the king commanded Hilkiah, the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of the temple of the Lord all the vessels made for Baal, for Asherah [=Ishtar], and for all the host of heaven; he burned them outside Jerusalem in the fields of the Didron, and carried their ashes to Bethel. And he deposed the idolatrous priests whom the kings of Judah had ordained to burn incense in high places at the cities of Judah and round about Jerusalem; those also who burned incense to Baal, to the sun, and the moon, and the constellations, and all the host of the heavens. And he brought out the [image of] Asherah from the house of the Lord, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and beat it to dust and cast the dust of it upon the graves of the common people. And he broke down the houses of the cult prostitutes which were in the house of the Lord, where the women wove hangings for the Asherah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city. However, the priests of the high places did not come up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the sons of Hinnom, that no one might burn his son or daughter as an

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[8] **Joseph Campbell, OCCIDENTAL MYTHOLOGY, p. 98–101.**

offering to Moloch. And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the Lord, by the chamber of Nathanmelech the chamberlain, which was in the precincts; and he burned the chariots of the sun with fire. And the altars on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, he pulled down and broke in pieces, and cast the dust of them into the brook Kidron. And the king defiled high places that were east of Jerusalem, to the south of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the Ammonites. And he broke in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men.

Moreover the altar at Bethel, the high place erected by Jeroboam the son of Nebbat, who make Israel to sin, that altar with the high place he pulled down and he broke in pieces its stones, crushing them to dust; also he burned the Asherah. And as Josiah turned, he saw the tombs there on the mount; and he sent and took the bones out of the tombs, and burned them upon the altar, and defiled it, according to the word of the Lord which the man of God proclaimed who had predicted these things. Then he said, "What is yonder monument that I see?" And the men of the city told him, "It is the tomb of the man of God who came from Judah and predicted these things which you have down against the altar at Bethel." And he said, "Let him be; let no man move his bones." So they let his bones alone, with the bones of the prophet who came out of Samaria. And all the shrines also of the high places that were in the cities of Samaria, which kings of Israel had made, provoking the Lord to anger, Josiah removed; he did to them according to all that he had done at Bethat. And he slew all the priest of the high places who were there, upon the altars, and burned the bones of men upon them. Then he returned to Jerusalem.

And the king commanded all the people, "Keep the passover to the Lord your God, as it is written in this book of the covenant." For no such passover had been kept since the days of the judges who judges Israel [five to six hundred years before this date], or during all the days of the kings of Israel or of the kings of Judah [that is to say, for the past three hundred years]; but in the eighteenth year of King Josiah this passover was kept to the Lord in Jerusalem.

> Moreover Josiah put away the mediums and the wizards and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might, according to the law of Moses; nor did any like him arise after him....[9]

As Campbell says of this passage: "It is hard to imagine how it might have been stated more clearly that until the eighteenth year of the reign of King Josiah of Judah neither kings nor people had paid any attention whatsoever to the law of Moses which, indeed, they had not even known. They had been devoted to the normal deities of the nuclear Near East, with all the usual cults, which are described clearly enough in this passage to be readily recognized. King Solomon himself, the son of David, had built sanctuaries to the gods and had placed their images in his temple. The convent of cult prostitutes was in the precincts of the temple, and the stable of horses of the sun-god stood at the entrance. So that no matter what the primitive religion of the Hebrews may have been, or what Moses may have taught, the Hebrews, having settled in Israel and Judah, and having become people not of the desert but of the soil, had assumed the normal customs of that time and paid worship to the normal gods."[10]

So in 621 BCE, the death penalty was imposed for burning incense to other gods. This prohibition was based upon a book written by a Jerusalem lawyer and produced by a priest of the temple. It was purported to be the book of Moses, a man "who had died, if he had ever lived, at least six hundred years before."[11]

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[9] As reprinted in OCCIDENTAL MYTHOLOGY, pp. 98–100. [*Bracketed commentaries in this passage are Campbell's.*]

[10] Joseph Campbell, OCCIDENTAL MYTHOLOGY, p. 100.

[11] *Idbid.*

According to II Kings, King Josiah's great-grandfather, Hezekiah, also "did that which is right in the sight of the Lord," and:

> He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.[12]

Hezekiah, unlike his great-grandson, did not enforce his prohibition with the death penalty. The interesting thing about this passage is that the ark of the covenant does not contain the ten commandments of the law of Moses, rather it holds a brass serpent, Nehushtan, the "firey flying serpent"[13] to whom the children of Israel burnt incense. Nehushtan, according to Barbara Walker, is the "Semitic serpent god whose idol was made by Moses. Hebrew Nehushtan or Nahash, 'serpent,' descended from the Vedic serpent-king Nahusha, once ruler of all the gods, later cast down to the underworld by Indra."[14] The serpent is also a frequent component in early representations of the goddess. (See Appendix, *Tree of Knowledge*.)

The Bible reports that the kings before Hezekiah and those after him until the reign of his great-grandson "set up images and groves in every high hill, and under every green tree; And there they burnt incense in all the high places...."[15] And so did the kings who reigned after Josiah, who was killed in battle in 609 BCE. For, Josiah's "defeat seems to have been taken as proof of the error of his ways," state the writers of THE COLUMBIA HISTORY OF THE

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[12] II Kings 18:4.

[13] Barbara Walker, p. 84.

[14] Barbara Walker, p. 720, (*citings omitted*). Walker continues: "Gnostic Jews worshipped Nehushtan in the first few centuries A.D. and were known as Naassians, 'snake-worshippers,' counterparts of the Ophites."

[15] II Kings 17:10–11.

WORLD, "the later prophecies of Jeremiah and Ezekiel show polytheism back in practice."[16]

A small "Yahweh-alone" cult held to the Deuteronomic code. It was to be learned by heart and repeated morning and night, states THE COLUMBIA HISTORY OF THE WORLD, as "an ever-present monitor of its people. The central act of religion became the learning of the Law." "Moreover, the Deuteronomist inspired a school of followers, recognizable by their imitation of his style, who augmented his code with a 'historical' framework eventually extended to include earlier collections of legends and court records. These they reworked to make one great 'history,' teaching that only when Israel worshipped Yahweh alone did it prosper, and whenever it worshipped other gods it was punished."[17]

The Deuteronomist proposed to limit sacrificial worship to Jerusalem only, in order to prevent worship of gods other than Yahweh. The Columbia University historians continue:

> Consequently, when the Judeans were carried off to Babylonia, those who held to the code developed a non sacrificial form of worship, which eventually became prevalent in Judaism and Protestant Christianity....Their non sacrificial worship—prayer and praise (psalms), sometimes with reading and exposition of the Law—was inexpensive by comparison with sacrifice. It required no special clergy, equipment, temple, only a "meeting place" (Greek: *synagogue*). This became characteristic of Judaism.[18]

Rather than offer sacrifice themselves, the followers of the Deuteronomist paid a priest to sacrifice at the temple of Jerusalem once a year, for the atonement of sins. The rates paid to the priest were set in the code according to a sliding scale based on the amount of possessions owned by the worshipper, much like an income tax table. (Priests also collected payment from women to make atonement for their "sin" of giving birth.)

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[16] P. 161.

[17] THE COLUMBIA HISTORY OF THE WORLD, p. 161–2.

[18] *Idbid,* p. 162.

Not all the Babylonian exiles from Judea were followers of the Deuteronomist. "The prophet Ezekiel had a different style and vocabulary, and different legal opinions."[19] Indeed, Ezekiel's story of his experience in the land of the Chaldeans reads like a description of a psychedelic rush followed by an out of body experience. Chaldea was the center of the initiation mysteries of the magician-philosophers. There, Ezekiel tells us in Chapter 3, the Lord told him, "Son of man, eat that thou findest; eat this roll, and go and speak unto the house of Israel." So Ezekiel eats the roll, and "it was in my mouth as honey for sweetness....Then the spirit took me up, and I heard behind me a voice of great rushing, Blessed be the glory of Lord from his place. (I heard) also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing."[20] He then describes an out of body experience whereby he observes a Mithraic ritual being performed in the temple of Jerusalem, which had "all the idols of the house of Israel, portrayed upon the wall round about:"

> And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Ja-az-a-nï-ah the son of Shä-phan, with every man his censer in his hand; and a thick cloud of incense went up....And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.[21]

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[19] *Idbid,* P. 162.

[20] Ezekiel 3:3, and 3:12–13.

[21] Ezekiel 8:11, 16.

Neither was the so called second Isaiah (author of Isaiah 40-55) a follower of the Deuteronomist.[22] Isaiah, (circa 539 BCE) wrote:

> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
>
> Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.
>
> Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar,
>
> And he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
>
> —Isaiah 6:4-7

Those who are familiar with hashish know that it burns in a similar way to both incense and coal. And remember, cannabis was used in India, China and Japan to deter evil and cleanse its user from sin.

Isaiah called Cyrus the Great of Persia "the anointed of Yahweh," whom Yahweh himself guided, "to subdue nations before him and engird the loins of kings, to open doors before him that gates may not be closed."[23] Yet Cyrus, the King of Kings who returned the peoples he conquered to their homelands and restored each of the gods to their temples, worshipped Ahura Mazda.

After Cyrus conquered Babylon in 539 BCE and returned the exiled Hebrews to Jerusalem, the Deuteronomists (whose rigorous adherence to strict codes made them a cohesive group) gained control of the restored temple. Their code eventually became the basis of an official legal tradition. More importantly, Deuteronomy's prohibition of any god other than Yahweh, an offense punishable by death (Deut. 12–13), "was to be taken over from Judaism by Christianity and Islam—a tradition of intolerance from which the Western world has suffered much."[24]

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[22] THE COLUMBIA HISTORY OF THE WORLD, p. 163.

[23] Joseph Campbell, OCCIDENTAL MYTHOLOGY, p. 215–16.

In the fourth century BCE all the earlier historical and mythological material of the Old Testament was completely reworked. The books of Exodus, Leviticus, and Numbers are supposed to be derived from Moses during the years of wandering in the desert. In fact they "actually were the end product of a long development: they were the law book of an already thoroughly orthodox priestly tradition, brought from Babylon to Jerusalem by the priest Ezra, c. 400 B.C., and, by virtue of the power invested in him by the Persian Emperor Artaxerxesm ceremonially established as a book of rules binding for all Jews."[25]

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[24] THE COLUMBIA HISTORY OF THE WORLD, P. 162.

[25] OCCIDENTAL MYTHOLOGY, p. 96.

There are five basic texts elaborately interwoven into the Old Testament's Mythological (Genesis, creation, fall, flood and the tower of Babel) and the Legendary (Genesis 11:10–50:26, Exodus through Deuteronomy and the Book of Joshua) Cycles:

1. The *Yahwist Text*, representing the mythology of the southern kingdom of Judah in the ninth century B.C.; 2. *Elohim Text*, representing the mythology of the northern kingdom of Israel in the eighth century B.C.; 3. the *Code of Holyness* from the seventh century B.C., purported to have been received by Moses on Sinai (preserved in Leviticus 17-26.); 4. the code of *Deuteronomy*, the nucleus of which is the Scroll of the Law of 621 B.C.; and, 5. the *Priestly Text*, which consists of "the Law proclaimed by Ezra in Jerusalem in 397 B.C., amplified and reworked until c. 300 B.C." (OCCIDENTAL MYTHOLOGY, p. 101–2.)

Campbell notes: "For a convenient and thoroughgoing analysis of the elements, dates, and critical theories, cf. W.O.E. Oesterly and Theodore H. Robinson, AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT (New York, Meridian Books, 1958).

See also Bishop Colenso, BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS by T. W. Doane, 1882, (originally published in 1863 under the title THE PENTATEUCH AND BOOK OF JOSHUA CRITICALLY EXAMINED, reprinted in 1985 by Health Research). Colenso points to the first two chapters of the Bible, where the Book of Genesis begins with two extremely conflicting accounts of Creation:

(continued next page)

The fourth century B.C. rewrite (the first in a series) of the Old Testament instituted prohibition as a paradigm that ultimately permeated the Western world's three great religions. For, like the Jerusalem priesthood, the Christian religious hierarchies reviled any teachings that provided access to the deity without payment of homage and tithes to a chief rabbi, bishop or pope. Initiation into such divine Knowledge was taught in the Gnostic gospels, but the authoritarian priesthood suppressed these and other scriptures in order to consolidate power.

The priests also suppressed the closely related Gnostic doctrine of spiritual equality. For spiritual equality is linked with the concept that every human can experience divinity. In addition,

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"The following are the most noticeable points of difference between the two cosmogonies:

1. In the first the earth emerges from the water and is therefore saturated with moisture. In the second, the 'whole face of the ground' requires to be moistened.

2. In the first, the birds and the beasts are created before man. In the second, man is created before the birds and the beasts.

3. In the first, 'all fowls that fly' are created out of the waters. In the second, 'the fowls of the air' are made out of the ground.

4. In the first man is created in the image of God. In the second, man is made of the dust of the ground; he is placed by himself in the garden, charged with a solemn command, and threatened with a curse if he breaks it; then the beasts are made, and the man gives names to them, and lastly, after all this, the woman is made out of one of his ribs, but merely as a helpmate for man.

"The fact is, that the second account of Creation together with the story of the fall, is manifestly composed by a different writer altogether from him who wrote the first.

"This is suggested at once by the circumstance that, throughout the first narrative, the Creator is always spoken of by the name Elohim (God), whereas, throughout the second account, as well as the story of the Fall, he is always called Jehovah Elohim (Lord God), except when the writer seems to abstain, for some reason, from placing the name Jehovah in the mouth of the serpent.

"This accounts naturally for the above contradictions. It would appear that for some reason, the production of two pens have been here united, without any reference to the inconsistencies."

those who followed Mary Magdalene (author of the *Gospel of Mary*, and one of the most important leaders in the early Christian movement) challenged "the authority of Peter as the head of a new religious hierarchy based on the claim that only he and his priests and bishops had a direct line to the godhead."[26] Eisler explains, quoting Elaine Pagels' THE GNOSTIC GOSPELS:

> "At a time when the orthodox Christians increasingly discriminate between clergy and laity," writes Pagels, "this group of gnostic Christians [*most Gnostics and sects like the Montanists and Marcionites*] demonstrated that, among themselves, they refused to acknowledge such distinction. Instead of ranking their members into superior and inferior 'orders' within a hierarchy, they followed the principle of strict equality. All initiates, men and women alike, participated equally in the drawing: anyone might be selected to serve s priest, bishop, or prophet. Furthermore, because they cast lots at each meeting, even the distinctions established by lot could never become permanent 'ranks.' "
>
> For androcratic Christians who were everywhere seizing power on the basis of rank, such practices were horrible abominations. For example, Tertullian, who wrote circa 190 B.C.E. for the "orthodox" position, was outraged that "they all have access equally, they listen equally, they pray equally—even pagans if they happen to come." He was similarly outraged that "they also share the kiss of peace with all who come."[27]

The Gnostic gospels and other scriptures like them circulated freely during early Christianity, but were denounced and destroyed by the priests of the Holy Roman Empire. Elaine Pagels writes: "By the end of the second century, women's participation in worship was explicitly condemned: groups in which women continued on to leadership were branded as heretical." All the "secret gospels, revelations, mystical teachings—are among those *not* included in the select list that constitutes the New Testament collection, and branded as heretical by those who called themselves orthodox Christians. By the time the process of sorting the various writings ended—probably as late as the year 200—virtually all the feminine imagery for God had disappeared from orthodox tradition."[28]

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[26] Eisler, p. 126.

[27] Eisler, p. 126–7, quoting Pagels, THE GNOSTIC GOSPELS, p. 42–43.

Thus the priests drove the goddess and incense, the chief means of accessing divinity, underground (or into the hills with the fleeing pagans). Finally in 391 CE Christians under the leadership of Emperor Theodosius I gained control of western civilization. Twenty-five years later Christian monks used oyster shells to brutally hack to pieces Hypatia, the female mathematician, astronomer, and philosopher recognized today as one of the greatest scholars of all time. Intelligent women were silenced, stripped of power. The burning of incense to gain wisdom was punishable by forfeiture of property and death for "treason."[29] The resulting "dark ages" of western civilization lasted another 500 years before the Holy Roman Catholic stewardship was removed from civil authority.

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[28] As quoted by Eisler, p. 130, 132.

[29] And like today's forfeitures: "The new laws were reinforced sternly by magistrates and judges. The third of a field in which a pagan fire had been kindled was confiscated, even though its owner had not participated in the rite. Prejudice disguised itself in religious fervor, and many accused their neighbors of paganism in order to despoil them." (Kurt Seligmann, MAGIC, SUPERNATURALISM, AND RELIGION. (See chapter 11, *A New Testament for a New Age.*)

The Goddess and the Grail—A Medieval Resurgence

It has been suggested by a number of scholars that Mary Magdalene was the wife of Christ, and Gnostic scriptures hint at an intimate relationship between the two. The New Testament accounts record that she was the first to see Jesus after the resurrection, and the Gnostic tractate "The Dialogue of the Savior," includes Magdalene as one of three disciples to receive special teaching and also praises her above the other two: "…she spoke as a woman who knew the All."

In their well researched book, THE HOLY BLOOD AND THE HOLY GRAIL, authors Baigent, Leigh and Lincoln suggest that Magdalene may have been an initiate of the cult of Astarte,[1] the same Goddess the Old Testament writers accused Solomon of burning incense to. It is Mary Magdalene who anoints Jesus, an act that is given considerable emphasis in the New Testament.

> One must remember that anointing was the traditional prerogative of kings—and of the anointed one. From this, it follows that Jesus becomes an authentic Messiah by virtue of his anointing. And the woman who consecrates him in this august role can hardly be unimportant.
>
> —Baigent, Leigh & Lincoln, THE HOLY BLOOD AND THE HOLY GRAIL

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[1] "Popular tradition notwithstanding, the Magdalene is not, at any of the Gospels, said to be a prostitute. When she is first mentioned in the Gospels of Luke, she is described as a woman 'out of whom went seven devils'. It is generally assumed that this phrase refers to a species of exorcism on Jesus' part, implying the Magdalene was 'possessed.' But the phrase may equally refer to some sort of conversion and/or ritual initiation. The cult of Ishtar or Astarte—the Mother Goddess and 'Queen of Heaven'—involved, for example, a seven-stage initiation. Prior to her affiliation with Jesus, the Magdalene may well have been associated with such a cult. Migdal, or Magdala, was the 'Village of doves,' and there is some evidence that sacrificial doves were in fact bred there. And the dove was the sacred symbol of Astarte." (Baigent, Leigh & Lincoln, THE HOLY BLOOD AND THE HOLY GRAIL).

The preceding statement places new relevance on a passage quoted previously:

> Around 1980, etymologists at Hebrew university in Jerusalem confirmed that cannabis is mentioned in the Bible by name, Kineboisin (also spelled Kannabosm), in a list of measured ingredients for "an oil of holy ointment, an ointment compound after the art of apothecary' to be smeared on the head. The word was mistranslated in king James version as 'calamus.' (Exodus 30:23.)
>
> —Dean Latimer, "Crimes of the Ancient Mariners" [2]

The early Gnostics, of which Mary Magdalene was a member (and whose gospel is included in THE NAG HAMADI LIBRARY), were vilified for initiating with secret sacraments and honoring the feminine aspects of the divine. The last of the Orphic Initiations carried on the ancient sacramental ritual of death and resurrection as a union of male and female principles. From the time of the Zoroastrian mysteries onward soma-bhang was the chief sacrament used in the rite of rebirth.

> The Naassenes (a Gnostic sect of the early Christian era) said no enlightenment was possible without the Father-Mother spirit, an androgyne sometimes called Heavenly Horn of the Moon. In the 5th century A.D., Orphic initiations sought to awaken a female spirit within man, to render him sensitive to the message of the Mysteries.[3] After meeting the deities in a death and rebirth experience, he carried a bowl, emblem of the womb, and touched his belly like a gravid woman, signifying "a spiritual experience uniting the opposed ways of knowledge of the male and female, and fused with this idea is that of a new life conceived within."
>
> —Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, quoting Joseph Campbell's THE MYTHIC IMAGE (1974)

The Grail Legend was previously discussed, linking this ancient myth with the hidden history of cannabis. The authors of THE

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[2] *High Times,* May 1988, pp. 21-22.

[3] As this author could not have completed this book and especialy this chapter, without the feminine reflection offered to him by his wife, partner and long time companion, T.C., he dedicates this chapter to her shinning spirit. —C.B.

HOLY BLOOD AND THE HOLY GRAIL have offered interesting documentation that connects Mary Magdalene with the Grail legend:

> As early as the fourth century legends describe the Magdalene fleeing the Holy Land and being set ashore near Marseilles—where, for that matter, her purported relics[4] are still venerated. According to medieval legends, she carried with her to Marseilles the Holy Grail.
>
> —Baigent, Leigh & Lincoln, THE HOLY BLOOD AND THE HOLY GRAIL

Barbara Walker wrote under the heading "Holy Tree" that Magdalene was said to have lived in a cave in France that was sacred to pilgrims at St. Baume. In exploring the potential history of the Grail myth, the authors of THE HOLY BLOOD AND THE HOLY GRAIL, point to the twelfth century religious group, the Cathars, (also located in France) as possible custodians of the Grail. As we can see from the information about Cathar ideology contained in the following quote, it could well have developed from a form of Gnosticism brought over by the Magdalene.

> In general the Cathars subscribed to a doctrine of reincarnation and to recognition of the feminine principle in religion. Indeed, the preachers and teachers of Cathar congregations, known as parfaits (perfected ones), were of both sexes. At the same time, the Cathars rejected the orthodox Catholic Church and denied the validity of all clerical hierarchies, or official and ordained intercessors between man and God. At the core of this position lay an important Cathar tenet—the repudiation of 'faith,' at least as the Church insisted on it. In the place of 'faith' accepted second hand, the Cathars insisted on direct personal knowledge, a religious or mystical experience apprehended at first hand. This experience had been called 'gnosis,' from the Greek word for

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[4] The "purported" relics most likely refer to the statues of the Black Madonas which can be found throughout France, for example the Black Virgin of the crypts of St. Victor, in Marseilles. Master Alchemist Fulcanelli stated concerning the veneration of these statues, "Another detail useful to hermeticist is that in the ceremonial prescribed for the processions of the black Virgins only green coloured candles were burnt."

> 'knowledge,' and for the Cathars it took precedence over all creeds and dogma. Given such an emphasis on direct personal contact with God, priests, bishops and other clerical authorities became superfluous.
>
> —Baigent, Leigh & Lincoln, THE HOLY BLOOD AND THE HOLY GRAIL

> One has the impression that there was a whole generation of Cathar matriarchs who directed the thought of three or four generations of their lineage....This is explained by the fact that the Cathar religion gave women just as important a role to play in the spiritual movement, whereas the Catholic religion [and the northern barons] relegated women to the level of simple enclosed nuns when they were allowed to take holy orders. In Catharism, on the other hand, female *perfecti* were the equal of the male *perfecti*. They were entitled to preach, like men; they were also entitled to confer the sacrament which they had received...they had an important spiritual role....
>
> —Madame Anne Brenon, director of the Centre Nationale d'ettudes Cathares[5]

The Cathars promised their adherents an experience of gnosis. A similar type of transhumanizing experience has been connected with the Grail myth. Authors of THE HOLY BLOOD AND THE HOLY GRAIL state: "There seems little question that on one level the Grail is an initiatory experience which in modern terminology would be described as a 'transformation' or 'altered state of consciousness.' Alternatively it might be described as a 'Gnostic experience,' a 'mystical experience,' 'illumination' or 'union with God.'"

The following inscription is said to have been on a cup that was connected with the Grail legend:

He who drinks well
Will see God.
He who quaffs at a single draught
Will see God and the Magdalene.[6]

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[5] As quoted in THE GNOSTICS, by Tobias Churton.

[6] Baigent, Leigh & Lincoln.

In the book HERESY, CRUSADE AND INQUISITION IN SOUTHERN FRANCE author Walter Wakefield gives an account reported by a Cathar under arrest, who stated that believers were given a "heavenly food" and told "often you will see with us angelic visions, in which sustained by their consolation, you can visit whatsoever places you wish without delay or difficulty."

One of the earlier and more well known versions of the Grail Myth[7] was recorded by Wolfram Von Eschenbach, sometime between 1195 and 1216. In Wolfram's PARZIVAL, there is given the following description:

> She (the Queen of the Grail family) was clothed in a dress of Arabian silk. Upon a deep green achmardi she bore the perfection of paradise, both root and branch. That was a thing called the Grail, which surpasses all earthly perfection.

Interestingly, Wolfram said the Grail castle was Munsalvaesche, a Germanicised version of Monstsalvat, a legendary Cathar castle.[8] Richard Wagner, who was advised by the then head of the O.T.O. in writing his version of the Grail Myth, PARSIFAL, included Montsalvat (Mountain of Salvation) by name in his version of the story. This connection was repeated yet again by Aleister Crowley, who used the word in reference to the use of cannabis as a method of meditation: "For this method is of Virtue and Profit; by it mayst thou come easily and with Delight to the Perfection of Truth, it is no Odds from what Thought thou makest the first Leap in thy

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[7] "...The search for the Holy Grail is the search for the Goddess and a desire to return to Her and for Her to return. The Grail is her transformative and magical womb, the cauldron of Cerridwen, and without it everything remains a wasteland...."(Monica Sjoo, NEW AGE AND ARMAGEDDON).

According to Barbara Walker's, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, Cerridwen "...was the same as Syrian Astarte, or Greek Demeter...." Walker continues, "Welsh bards who composed funerary elegies called themselves *cerddorion* or Cerdo. Their greatest hero, Taliesin, a Founder of their craft, was said to have been born of Cerridwen and specially treated by her to a few drops of magical inspiration from her Cauldron."

[8] Baigent, Leigh & Lincoln.

Meditation, so that thou mayst know how every Road endeth in Monsalvat, and the Temple of the Sangraal." Sangraal is an early term that was later shortened to the Grail, and is derived from Sang Royal, meaning Royal Blood.

The works of Rabelais document the important role hemp played in France after the time of the Cathars. The following passage shows the sacredness and importance attributed the plant in France, long before the time of the Cathars.

> ...the limestone tomb of the French queen Arnegunde, who was buried around A.D. 570 in Paris...contained cannabis.
>
> As was typical of the crypts in which medieval French nobility were laid to rest, Arnegunde's tomb was lavishly furnished with precious objects. Gold coins, rich jewelry, and costly garments were all interred with the dead to guarantee that they would enjoy as comfortable a life in the next world as that from which their souls had just departed.
>
> The buckles on her shoes and garters were made from silver. Around her neck was a gold broach. At the side of each of her temples were gold pins which held a veil of red satin over her face. On each ear was a gold filigree earring. Her body was dressed in violet silk and rested on a bright-red blanket over which was draped a cloth made from hemp, a material apparently deserving of this place of honor among the rich and elegant burial wardrobes of the French nobility during the early Middle Ages.
>
> —Ernest Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS

The Merevingien period was ruled by a series of ancient priest kings, who have also been tied to the Grail legend. Interestingly:

> There has been found, in the South of France, a bridge (from the Merevingien period) built with hemp fiber stabilized by a process similar to isochanvre (non-rotting, fireproof).
>
> —Chenevotte Habitat[9]

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[9] From THE EMPEROR WEARS NO CLOTHES, Jack Herer.

History has it that Catharism was essentially a religion of the lower classes and was spread from town to town by groups of nomadic weavers. Terence McKenna was first to suggest investigation of the Cathars as a potential resource for this study in a telephone conversation with Chris Bennett. In his FOOD OF THE GODS, McKenna makes the following comments on weaving:

> …unlike other cordage plants—the flax of central Asia or the chimbira of the Amazon—cannabis is also psychoactive. In this context, it is interesting to note that the English vocabulary that refers to spoken discourse is often the same as that used to describe cordage-making and weaving. One weaves a story, or unravels an incident, or spins a yarn. We follow the thread of a story and stitch together an excuse. Lies are made from whole cloth, reality is an endless golden braid. Does this shared vocabulary reflect an ancient connection between the intoxicating hemp plant and the intellectual processes that lay behind the art of weaving and storytelling? I suggest that such might well be the case.[10]

Interestingly, the famous Troubadour poets, renowned for their tributes to the feminine divine as well as their sensuality and bawdiness and who had a tremendous impact on the development of modern Western poetry and romance, flourished in the Cathar influenced areas of France.[11] The Cathars were also well known as patrons of the arts.

In Languedoc, a medieval Cathar stronghold, Hebrew, Arabic, Cabala and other esoteric philosophies were studied, and discussed freely at a time when most other European nobles could neither read nor write their own names. Sadly the culture that flourished under the Cathars during the ultra-repressive middle ages was somewhat short lived.

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[10] "In his Dictionary of Assyrian Botany (p. 220), Campbell identified the Sumerian term a-zal-la and the Akkadian term azallu as cannabis on the basis of their similarities to the Syrian azal meaning 'to spin'…" (Ernest Abel, MARIHUANA: THE FIRST TWELVE THOUSAND YEARS).

[11] A. Evans, 1978.

The Cathars were accused of heresies and crimes similar to those the Templars would face a few short years later. And like the Cathars, the Templars have been tied with the Grail legend. The authors of THE HOLY BLOOD AND THE HOLY GRAIL commented on the connection between the two groups, stating that it is beyond dispute that the fourth Grand Master of the Order, Bertrand de Blanchefort, came from a Cathar family. And, "a careful examination of contemporary accounts reveals that the Templars provided a haven for many Cathar refugees. On occasion they do seem to have taken up arms on the refugee behalf. And an inspection of the Order's roll towards the beginning of the Albigenses Crusade reveals a major influx of Cathars into Templar ranks....Indeed, the Templar rolls of the period show that a significant proportion of the Order's high-ranking dignitaries were from Cathar families." They also said the Cathars, like the Templars, wore a sacred cord tied around their waists, reminiscent of the Zoroastrian Kusti (sacred cord) and:

> The Knights Templar were involved with the Saracen fraternity of the Hashish-Takers. One of the original purposes of the Knights (before the Inquisition when the Powerful Church wrenched them away from the service of the "Lady" and coerced them to fight for the Church), was to aid and uphold the feminine goddess, which included the practice of a secret form of Tantra. This spiritual quest was degraded by the Church's attempt to remove the power of the Goddess by making her the mother of God, and relegating her to a secondary position.
>
> —Christopher S. Hyatt, Ph.D., UNDOING YOURSELF WITH ENERGIZED MEDITATION AND OTHER DEVICES.

The Roman Catholic Church accused the Cathars of obscene sex (possibly homosexuality, birth control and abortions) and denying the Cross—all this they would later do to the Templars:

> ...all Cathars vehemently repudiated the significance of both the Crucifixion and the Cross—perhaps because they felt these doctrines were irrelevant, or because Rome extolled them so fervently, or because the brutal circumstances of a prophet's death did not seem worthy of worship. And the cross—at least in association with Calvary and the Crucifixion—was regarded as an emblem of Rex Mundi, lord of the material world, the very antithesis of the true redemptive principle. Jesus if mortal at all, had been a prophet of AMOR, the principle of love. And

> AMOR, when inverted or twisted into power, became ROMA—Rome, whose opulent, luxurious Church seemed to the Cathars a palpable embodiment and manifestation on earth of Rex Mundi's sovereignty.
>
> —THE HOLY BLOOD AND THE HOLY GRAIL

Dominic Guzman (circa 1172-1221), a.k.a. Saint Dominic, founder of the Dominican Order (which was later put in charge of the Inquisition and book censorship), tried unsuccessfully to convert the Cathars. The Cathar faith was based on the experience of the individual, and the dogma that Saint Dominic tried to inflict on these people didn't comply with basic common sense knowledge of the world around them. The Cathars laughed at Saint Dominic's bare faced ignorance, and he finally gave up trying to convert them. He is reported to have made the following speech to an assembly of Cathars before giving up his bid to win them over to the ways of the Catholic Church:

> For several years now I have spoken words of peace to you. I have preached to you; I have besought you with tears. But as the common saying goes in Spain: where a blessing fails, a good thick stick will succeed. Now we shall rouse princes and prelates against you; and they, alas, will in their turn assemble whole nations and peoples, and a mighty number will perish by the sword. Towers will fall, and walls will be razed to the ground, and you will all of you be reduced to servitude. Thus force will prevail where gentle persuasion has failed to do so.
>
> —From THE GNOSTICS, Tobias Churton.

In 1209 an army of 30,000 foot-soldiers and knights were sent forth from the Roman papacy to exterminate the Cathar heresy once and for all. The whole Cathar area was devastated, towns and cities razed, crops destroyed and at least 15,000 Cathar men, women and children murdered. When questioned by an officer on how he might distinguish the heretics from the true believers, Pope Innocent III's representative is said to have replied "Kill them all. God will recognize His own."

By about 1217 the Albigenses Crusade, as the slaughter of the Cathars became known, had pretty much petered out, although the persecution did continue on a much smaller scale. That is until 1233, when the Dominican Order under Friar Preachers, (Saint

Dominic died some 12 years earlier) was granted the right to Inquisition by the Pope:

> This was the founding proper of that institution which has abided in popular memory to this day. Languedoc was at the sharp end of their work for about a century. Their method was straightforward. First they arrived in town and declared that if anyone came forward admitting heresy with the desire to recant they could do so without penance. If nobody came forward they continued on. If somebody did come forward, the person was then required to name all those heretics he or she knew. These people were then called before the Inquisition and questioned. If they recanted they were given penances which ran the gamut from fasting, having to go on a pilgrimage (which could be very expensive) to flogging. Probably the most hated form of penance was that of the imposition of two large and distinctive crosses which had to be sewn to the outer garments of the ex-heretic. As one might expect, people were afraid of fraternizing with such a person for fear that he might report them to the Inquisition. When before the Inquisition you could not call witnesses and you were not entitled to debate any point. You were there simply to answer questions. If a person went back to heresy or if he or she refused to recant, then that person was delivered to the secular power for burning. A heretic's property became forfeit and it has been said that the Dominican Inquisition became the largest property broker in that region.
>
> —Tobias Churton, THE GNOSTICS

Alchemist philosopher Henry Cornelius Agrippa, recorded the following of the Inquisitional methods:

> But if the person for whom the Inquisition is made, do then go about to defend his opinions with testimonies of the Scripture, or with other reasons, they interrupt him with great noise and angry checks. They say that he hath not to do with bachelors [of Arts], scholars in the chair, but with Judges, in the judgment seat, that there he may not strive to dispute, but must answer plainly, if he will stand to the decree of the Church of Rome, and to revoke his opinion, if not, they show him faggots and fire, saying that with

> heretics they may not contend with argument with scripture, but with faggots and fire.[12]

Like the blood that would not wash off the hands of Lady Mac Beth, the stains of the spilled blood of over 15,000 slaughtered Cathars, still saturate the black robes of the Roman Catholic Church, despite the many attempts of the rotting Roman Papacy to make them disappear. But why were the Cathars so insistent in their denial that Jesus died on the cross?

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[12] From "On the Inquisitors Art," in De Vanitate Scientarium (On the Vanity of the Sciences), reprinted in THE GNOSTICS, Tobias Churton.

The Resurrection

> I was brought up on the Bible, a literalist, fundamentalist—all that a Plymouth Brother could wish. It never occurred to me to doubt a word I was told. Perhaps the Wolf's Tail of healthy skepticism gleamed pale at age 10, when I asked my master how it was that Christ managed to be dead for three days and three nights between Friday night and Sunday morning. He said that he did not know, and (to a further question) that no one had ever explained it. This merely filled me with ambition to be the great exegetist who had explained it. I never thought of doubting the story.
>
> —Aleister Crowley, MAGICK WITHOUT TEARS

Doctrine concerning the death and resurrection of Jesus has always been something of a controversy, especially in the early days of Christianity. To the Paulist Christians it was central to the dogma of salvation: Jesus, the Saviour, died to redeem humanity from collective sin. Nowhere in the sayings attributed to Jesus is such a notion put forth; it was the politico-religious design of Paul. And his brand of Christianity became the orthodox dogma of the Holy Roman Catholic Church.

Denial of the physical death and resurrection of Jesus was considered the worst kind of heresy. Many early followers of Jesus were eliminated for not accepting the catechism of the Pharisee zealot turned Christian convert, Paul. The Paulists eliminated many early Christian groups during the first and second centuries of the current era in their quest for control over the Christian flock.[1]

Interestingly, even the New Testament accounts of the crucifixion hold a number of contradictions. Elaine Pagels writes in THE GNOSTIC GOSPELS:

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[1] The Cathars accepted Christ as a prophet, but like the Templars, Gnostics and others, they denied the physical death of Jesus on the cross and his subsequent resurrection.

> What linked the group gathered around Jesus with the world-wide organization that developed within 170 years of his death into a three-rank hierarchy of bishops, priests and deacons? Christians in later generations maintained that it was the claim that Jesus himself had come back to life! The German Scholar Hans von Campenhausen says that because "Peter was the first to whom Jesus appeared after his resurrection," Peter became the first leader of the Christian community. One can dispute Campenhausen's claim on the basis of New Testament evidence: the gospels of Mark and John both name Mary Magdalene, not Peter, as the first to witness his resurrection. But orthodox churches that trace their origin to Peter developed the tradition—sustained to this day among Catholic and some Protestant Churches—that Peter had been "the first witness of the resurrection," and hence rightful leader of the church. As early as the second century, Christians realized the potential political consequences of having "seen the risen Lord:" in Jerusalem, where James, Peter's brother, successfully rivaled Peter's authority, one tradition maintained that James, not Peter (and certainly not Mary Magdalene) was the "first witness of the resurrection."

The theme of death and resurrection is a common one among many of the religions that predate Christianity.

> These cults, which are treated at length in Sir James Frazer's classic of anthropology, THE GOLDEN BOUGH, worshipped a series of gods said to have died and then risen. These include Dionysus, Attis and Tammuz from the East, and Osiris from Egypt. Like Christianity, which appeared several centuries later, these cults held out a promise that every worshipper could repeat gods' miraculous feat. Unlike Christianity, however, they offered a kind of "proof" of this assertion. That is, an experience that apparently convinced the worshipper that he had been dead and returned to life.
>
> —R. A. Wilson, SEX AND DRUGS

> The worship of Adonis was practiced by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the seventh century before Christ. The true name of the deity was Tammuz: the appellation of Adonis is merely the Semitic *Adon*, "lord," a title of honor by which his worshippers addressed him. But the Greeks through a misunderstanding converted the title of honor into a proper name. In the religious literature of Babylonia Tammuz appears as the youthful spouse or lover of Ishtar, the great mother goddess, the embodiment of the reproductive energies of nature. The reference to their connection

> with each other in myth and ritual are both fragmentary and obscure, but we gather from them that every year Tammuz was believed to die, passing away from the cheerful earth to the gloomy subterranean world, and that every year his divine mistress journeyed in quest of him "to the land from which there is no returning, to the house of darkness, where dust lies on door and bolt."
>
> —J.G. Frazer, THE GOLDEN BOUGH

In RELIGIONS OF THE ANCIENT NEAR EAST Helmer Ringgren comments on the celebrations surrounding the death and resurrection of Tammuz,[2] stating, "these ceremonies are similar to the rites of mourning that we know the Sabians in the early Christian period performed, and to the mourning for Adonis in Athens, Byblos, and Alexandria." In a lamentation to the death of the vegetation god, Tammuz, there is reference to the god's return to life, which is commemorated with the inhaling of incense: "On the day which Tammuz rises up, when the flute of lapis lazuli and the ring of carnelian rise up with him, when male and female mourners rise up with him, may the dead also rise and *inhale the incense.*"[3]

> It was in an oration or address delivered to the Emperors Constans and Constantius that Julius Firmicius wrote concerning the rites celebrated by the heathens in commemoration of the resurrection of Adonis. In his tide of eloquence he breaks away into indignant abjuration of the priest who officiated in those "heathen mystics," which he admitted, resembled the "Christian sacrament" in honor of the death and resurrection of Christ Jesus, so closely that there was really no difference between them, except that no sufficient proof ad been given to the world of the resurrection of Adonis.

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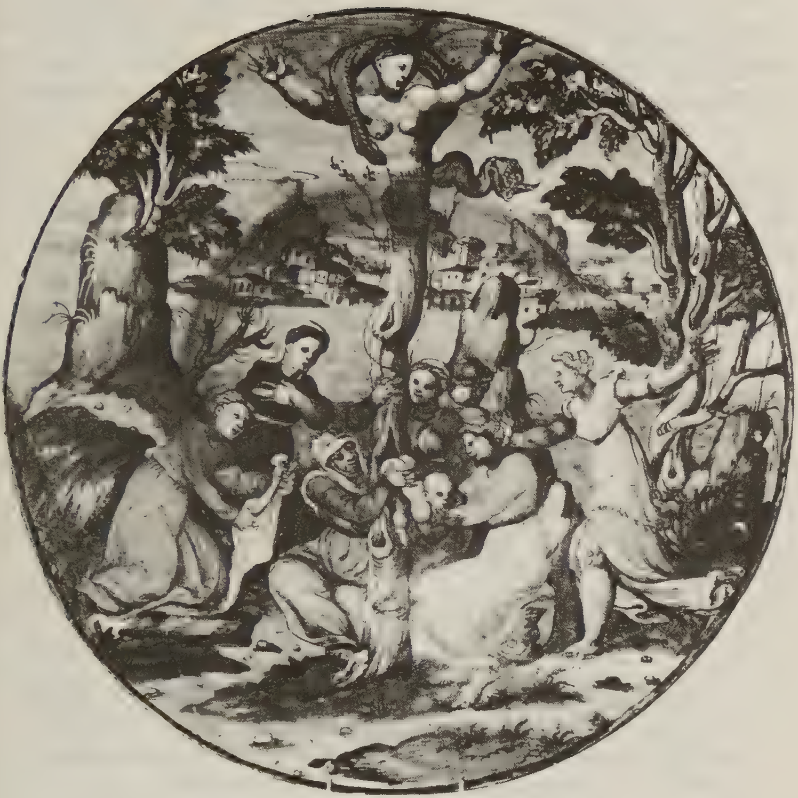
[2] Tammuz is the Mesopotamian counterpart to the Vedic god Soma.

[3] From the "Descent of Ishtar into the Underworld," from Late Bronze Age Akkadian texts reprinted in, Helmer Ringgren, RELIGIONS OF THE ANCIENT NEAR EAST.



The birth of Adonis the Greek god of vegetation; from a ceramic bowl by Urbino, sixteenth century northern Italy. The Greeks mistook the appellation 'Lord' (Adonis) in the title 'Lord Tammuz' to be the name of this very ancient Sumerian god of divine intoxication and rebirth. Here Adonis is born from the trunk of the 'Tree of Life.' Myrrha, goddess of the sea was his mother. Some scholars have mistakenly associated Myrrha with myrrh the aromatic shrub, stating that Adonis was born from a myrrh tree when actually the analogical symbolism indicates Adonis Tammuz was born from the Tree of Life in the cosmic sea—analogous to the white Haoma tree in Zoroastrian cosmology. His birth was celebrated on December, 25, his resurrection was celebrated after three days in the tomb on March, 25. The cult of Tammuz dates to the seventh century BCE in Greece, Babylon and Syria.

> Julius Firmicius has said: "The devil has his Christs" and does not deny that Adonis was one. Tertuliian and St. Justin explain all the conformity which exists between Christianity and Paganism by asserting "that a long time before there were Christians in existence, the devil had taken the pleasure to have their future mysteries and ceremonies copied by his worshippers."
>
> —T. W. Doane, BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS

> Greek version of Semitic Adonai, "The Lord." (The term Adonios was used to refer to God in the Old Testament.) Adonis was born at Bethlehem, in the same sacred cave that Christians later claimed the birthplace of Jesus. He was the son of the Virgin Myrrha, a temple-woman or hierodule, identified with Mary by early Christians who called Jesus's mother Myrrh of the Sea. Syrian Adonis died at Easter time.
>
> —Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS

> The Resurrection and reign over an eternal Kingdom, by an incarnate mediating deity born of a virgin, was a theological conception which pervaded the oldest religions of Egypt.
>
> —J. P. Mahaffy, PROLEGOMENA TO ANCIENT HISTORY

> It is chiefly in the religion of Mithras that we find mostly these features of analogy with the death and resurrection of Christ, and with the mysteries of the Christians. Mithras who was also born on the 25th of December, like Christ, died as he did.
>
> —Mons. Dupius, THE ORIGINS OF RELIGIOUS WORSHIP

Nineteenth century researcher, Dr. Delitzsch, felt that the ancient followers of Mithras even gave the soma, here referred to as Hom, power over death: "Innumerable attendants of the Holy One keep watch against the attempts of Ahriman, over the Tree Hom, which contains in itself the power of the resurrection."[4]

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[4] This and the two previous quotes were reprinted in BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS, T. W. Doane.

Christian resurrection lore is an amalgamation of previous myths on the same theme.[5] The use of sacraments in death and rebirth cults was a key part of the initiation. The Gnostic scriptures clearly show Jesus was familiar with these sacraments. The Essenes had access to a wealth of knowledge concerning them also.

In 1860 the Ohio State Medical Society concurred with Biblical scholars that "the gall and vinegar or myrrhed wine offered to our saviour immediately before his crucifixion was a preparation of *Indian Hemp.*"[6]

This statement is very interesting when compared with the following information about tests sponsored by the US army in the 1950s: "THC (tetrahydrocannabinol) has put dogs into 'hibernation' or deep sleep for eight days, after which they were awakened and showed no ill effects."[7] The Army felt this would revolutionize battlefield medicine. Injured soldiers could be kept in storage until the adequate medical help was available. A scientist involved with this study fought the Army in the courts for twenty years to have this information released.

The following appeared in Emily Murphy's 1920 anti-marijuana propaganda classic, THE BLACK CANDLE:

> Eminent medical doctors in India, principally Calcutta, have made experiments with Cannabis Indica and have discovered that it induces symptoms of *catalepsy* or even trance. It is also claimed that the fakirs of India who suffer themselves to be buried, and who are later disinterred, do so through the agency of this drug. Some years earlier a Dr. James Braid of Edinburgh wrote a monograph on this subject entitled *Trance and Human Hibernations.*

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[5] See THE WORLD'S SIXTEEN CRUCIFIED SAVIORS: CHRISTIANITY BEFORE CHRIST, Kersey Graves, originally published in 1875.

[6] From the transactions of the 15th annual meeting of the Ohio Medical Society at White Sulphur Springs, June 12th through 14th, 1860, pp. 75-100.

[7] R. A. Wilson, SEX AND DRUGS.

It has also been reported that these same Fakirs perform their demonstrations of concentration and mystical states while suffering from self inflicted extreme physical stress and pain, while under the influence of cannabis. In an article entitled "Sham Asceticism," H.P. Blavatsky comments on a Hindu ascetic who had arrived in Surat: "He does not receive alms, but only accepts drugs like ganja and sooka. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed some hundreds of thousands of pointed nails."[8]

There are many accounts of people being mistaken for dead and then buried while in a catatonic state. "Catalepsy is a mysterious condition, characterized by immobility of the muscles which can sometimes be mistaken for death. The limbs have a 'waxy flexibility' and can be molded into bizarre positions where they remain indefinitely."[9] Catalepsy could have been mistaken for the onset of rigor mortis in a corpse.

W.B. O'Shaughnessy, a British physician practicing medicine in India in the mid-nineteenth century was the first Western doctor to make clinical studies of the therapeutic effects of cannabis. He published the results of his medical treatments and experiments with cannabis preparations and extracts in 1839, initiating the widespread use of cannabis extracts in Western medicine. After administering a large dose of cannbis extract he observed:

> I chanced to lift up the patients arm. The professional reader will judge of my astonishment, when I found that it remained in the posture in which I placed it. It required but a very brief examination of the limbs to find that the patient had, by the influence of this narcotic, been thrown into that strange and most extraordinary of all nervous conditions, into that state what so few

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[8] *The Theosophist,* Vol. IV, No. 6, March, 1883. It should be mentioned that in the article, Blavatsky condemned this method of mysticism.

[9] Robert Wilkins, THE FIRESIDE BOOK OF DEATH.

> have seen and the existence of which so many still discredit the genuine *catalepsy* of the nosologist.
>
> —W. B. O'Shaughnessy, "On the Preparation of the Indian Hemp"[10]

Perhaps Jesus was familiar with the catatonic state induced by hemp. Perhaps there was a contingency plan for him to receive a drink containing a powerful cannabis extract should he fall into the hands of his enemies and face crucifixion—the routine fate of Jewish rebels plotting against local Roman rule and of Jewish holy men condemning the corruption of the high priests, the Pharisees and Sadducees. These ideas are explored by H.J. Schonfield, in THE PASSOVER PLOT, and by Baigent, Leigh and Lincoln in THE HOLY BLOOD AND THE HOLY GRAIL, who write:

> In the Fourth Gospel Jesus, hanging on the cross, declares that he thirsts. In reply to this complaint he is proffered a sponge al-

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[10] O'Shaughnessy also gave the following amusing account:

"In one pupil, Dinonath Dhur, a retiring lad of very quiet habits, ten drops of the tincture, equal to a grain of resin, induced in twenty minutes the most amusing effects I ever witnessed. A shout of laughter ushered in the symptoms, and a transitory state of cataleptic rigidity occurred for two or three minutes. Summoned to witness the effects, we found him enacting the part of a Raja giving orders to couriers; he could recognize none of his fellow-students or acquaintances; all to his mind seemed as his own condition; he spoke of many years passing since his student days; described his teachers and friends with a piquancy which a dramatist would envy; detailed the adventures of an imaginary series of years, his travels, his attainment of wealth and power. He entered on discussions on religious, scientific, and political topics, with astonishing eloquence, and disclosed an extent of knowledge, reasoning, and a ready apposite wit, which those who knew him best were altogether unprepared for. For three hours and upwards he maintained the character he at first assumed, and with a degree of ease and dignity perfectly becoming his high situation. A scene more interesting it would be difficult to imagine. It terminated as nearly as rapidly as it commenced, and no headache, sickness or other unpleasant symptoms followed their innocent excess.

"In the symptoms above described we are unavoidably led to trace a close resemblance to the effects produced by the reputed inspiration of the Delphic Oracles—perhaps it would not be very erroneous to conclude, that it was referable to the same kind of excitement." ("On the Preparation of the Indian Hemp, or Gunjah," 1838-40, reprinted in the MARIJUANA: MEDICAL PAPERS, edited by Tod H. Mikuriya, MD).

> legedly soaked in vinegar—an incident that also occurs in the other Gospels. This sponge is generally interpreted as another act of sadistic derision. But was it really? Vinegar—or soured wine—is a temporary stimulant, with effects not unlike smelling salts. It was often used at the time to resuscitate flagging slaves on galleys. For a wounded and exhausted man, a sniff or taste of vinegar would induce a restorative effect, a momentary surge of energy. And yet in Jesus's case the effect is just the contrary. No sooner does he inhale or taste the sponge than he pronounces his final words and 'gives up the ghost.' Such a reaction to vinegar is physiologically inexplicable. On the other hand such a reaction would be perfectly compatible with a sponge soaked not in vinegar, but in some type of soporific drug—a compound for opium and or belladonna, for instance, commonly employed in the Middle East at the time. But why proffer a soporific drug? Unless the act of doing so, along with all the other components of the Crucifixion, were elements of a complex and ingenious stratagem—a stratagem designed to produce a semblance of death when the victim, in fact, was still alive. Such a stratagem would not only have saved Jesus's life, but also have realized the Old Testament prophecies of a Messiah.

The authors of THE HOLY BLOOD AND HOLY GRAIL were just slightly off the mark with their suggestion of "opium and or belladonna." Both opium and belladonna can be very toxic, and to administer a strong enough dose to put an injured person into a state of coma, with the hope for a later revival, would be an extremely hazardous operation. Unlike belladonna and opium, marijuana has no direct effect on the autonomic nervous system, a quality which makes it the safest psychoactive substance known. (No one has ever died from a marijuana overdose in recorded history.) The substance given to Jesus rendering a death-like state was much more likely to have been a preparation of cannabis hemp.

> How did Jesus come (apparently) to die immediately after he had taken the bitter drink? Was it really vinegar that he was given?…A passage in the Talmud states, "The one on his way to execution was given a piece of incense in a cup of wine, to help him fall asleep." (Sanh. 43a).
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> …Perhaps the supposed drink of vinegar instead contained the active ingredients of the sacred drink of the Indians and Persians, Soma and Haoma (respectively)….

> Soma, the sacred drink of India, enabled an adept to enter a deathlike state for several days, and to awaken afterwards in an elated state that lasted a few days more. In this state of ecstasy, a "higher consciousness" spoke through the adept, and he had visionary powers. In addition to *Asclepias acida,* the Soma might also have contained Indian hemp (*Cannabis indica*)—tradition has it that it featured in the drink of Zarathustra....
>
> —Holger Kersten, JESUS LIVED IN INDIA[11]

If Jesus received a concentrated cannabis extract while nailed to the cross, the resulting cataleptic state induced could easily have been mistaken for death by his Roman executioners. His limbs would have been stiffening, heartbeat and breathing imperceptible, blood coagulating on his wounds and flies landing on a still body that resembled a corpse.

There is one other account of a resurrection in the New Testament. Lazarus was the man Jesus raised from the dead. The only mention of "the other resurrection," takes place in the New Testament, John 12–13. There we find that Jesus was an intimate friend of Lazarus and his two sisters. "Jesus loved Martha and her sister and Lazarus." And the sisters asked the saviour to come and help their ill brother, "Lord the one you love is sick." But Jesus decided to wait two days before going, telling the apostles, "This sickness will not end in death. No, it is for God's glory so that God's son may be glorified through it." When Jesus finally decides to go to the aid of his friend Lazarus he tells the apostles "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe." It was after Lazarus's resurrection that many of the Jews "had seen what Jesus did and put their faith in him." (John 11:45.)

Could Lazarus's resurrection have been staged in order to gain the attention of the Jewish people so they would listen to the new and unorthodox teachings of Jesus? This is something suggested in

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[11] P. 183–4.

THE PASSOVER PLOT as well as THE HOLY BLOOD AND THE HOLY GRAIL. In addition, Professor Morton Smith suggested in JESUS THE MAGICIAN that Lazarus's death could have been the standard "mystery school initiation" similar to the cult of Mithras common at that time.

The books THE HOLY BLOOD AND THE HOLY GRAIL, and THE MESSIANIC LEGACY offer evidence indicating that some of Christ's followers were members of radical political groups of that time, and Christ himself may have not been the peaceful pacifist that he was thought to have been.

Jesus was a Nazarene. Many Christian theologians have assumed this meant he was from the tiny hamlet of Nazareth. Holger Kersten, exposed this error in JESUS LIVED IN INDIA:

> In nearly all the Greek manuscripts, Jesus is given the title "The Nazarene," virtually always in English translated—wrongly—as "Jesus of Nazareth." So in most translations of the Bible, Paul hears a voice on the road to Damascus that says, "I am Jesus of Nazareth, whom thou persecutest." In fact the Greek manuscripts contain no such statement, and the version given in the *Jerusalem Bible* is the correct translation: "I am Jesus the Nazarene, and you are persecuting me." (Acts 22: 8)
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> In the Acts of the Apostles, the first Christians are called Nazarenes, while Jesus is himself called "the Nazarene" six times.
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> The GREEK-GERMAN DICTIONARY OF THE WRITINGS OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE (1963) openly declares that "it is very difficult" to find any linguistic connection between the expressions *Nazarene* and *Nazareth*... As long ago as in 1920, M. Lidzbarski in his work MANDEAN LITURGIES demonstrated that *Nazarene* could not be derived from *Nazareth* by any standard etymological process.
>
> The word Nazarene derives from the Aramaic root *nazar*, which means something like "to pick out," and thus both "to decern, to observe," and "to put to one side, to preserve." In a figurative sense, the word can also be used to mean "to be devoted" or "to consecrate oneself to the service of God." Used as a noun, it means "diadem," the symbol of an anointed head. A Nazarene was therefore an observer and preserver of the sacred rites. The Nazaria constituted a branch of the Essenes, and must

> have been, with the Ebionites, among the original Christian communities which, according to the Talmud, were referred to as *Nozari.*[12] All these Gnostic sects (gnosis "knowledge") used magic in their rituals. Their members were initiates and anointed ones who led ascetic lives dedicated to the community in godliness and righteousness.[13]

Samson, the super strong hero of the Old Testament was a Nasoraios or Naziriaos who refused to cut his hair and did not drink wine. The man who inaugurated the public teaching career of Jesus, John the Baptist "was a prophet to the Nazarenes, and was known as 'the Saviour' in Galilee."[14]

> According to Pliny the Elder and Josephus, the Nazarene sect had lived on the banks of the Jordan and on the eastern shore of the Dead Sea for at least 150 years before Christ's birth. Its followers were permitted to wear their hair long. Perhaps they never cut it at all, like many Hindu ascetics. John the Baptist is depicted with long hair, and wearing "raiment of camel's hair, and a leather girdle about his loins." (Matthew 3:4) A description of what Jesus looked like is given by a Roman patrician named Lentulus in a letter to the Roman senate. In this apocryphal document, known as the Epistle of Lentulus, Jesus' hair is described as "flowing and wavy;" it fell loose over his shoulders, and was "parted in the middle of the head after the fashion of the Nazaraians."
>
> —Holger Kersten, JESUS LIVED IN INDIA

The most ancient group of ascetic mystics in India, the Sadhus, wear their hair long and flowing, worship Shiva and smoke his sacred herb cannabis *ganja*. The Shaivite (Shiva centered) Nath Yogis are an ancient Hindu sect whose origins predated the time of Jesus perhaps going back to a time coincident with Mahayana

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[12] Kersten notes: "The Arabs called the early Christians *Nasrani* or *Nasara*."

[13] Holger Kersten, JESUS LIVED IN INDIA, p. 79-80.

[14] *Idbid*, p. 81.

Buddhism.[15] "The Nath Yogis do not recognize the caste system and the primacy of the Brahmans. They look on all people as brothers and sisters, and accept all seekers into their ranks regardless of their background and status. The parallels with the attitude of Jesus towards the Jerusalem temple priests and towards non-Jews, Samarians and sinners would be hard to miss."[16]

The parallels between the Essene order and Hindu Buddhist orders include methods for the development of psychic abilities. "The mystical gifts described by the Essenes themselves are the same extraordinary powers to which the students of Kundalini Yoga attain in India; they include clairvoyance and precognition, levitation and teleportation, healing by the laying-on of hands, and the restoring of the dead to life."[17]

> The spot on the bank of the Jordan where Jesus underwent his ritual baptism at the hands of John (by means of which he was inducted into the moderate Nazarene sect) was within sight of the monastery, a mere seven kilometers away. To visit the place is to see how striking is the proximity of the baptismal site to Qumran; the clear air of the wide mountain wasteland seems to bring the two locations visibly even closer.
>
> —Holger Kersten, JESUS LIVED IN INDIA

Did Jesus deliberately place himself in harms way facing the high probability of execution by crucifixion in order to fulfill Old Testament prophecies about the Messiah, thus uniting the Jewish people against their oppressive foreign rulers and the abusive and corrupt temple priesthood? "In the territories occupied by the Romans, crucifixion was as much a medium of execution as a deterrent, keeping the potentially rebellious peoples docile and subservient. Palestine had long been notorious as a hotbed of nationalist fervor. Between the time of the Maccabees in 167 B.C.

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[15] "The Great Vehicle," by which any individual, regardless of caste, may attain enlightenment.

[16] Holger Kersten, p. 20.

[17] *Idbid*, p. 87.

and Bar Kochba in A.D. 134, there were altogether some sixty-two episodes of revolt, war and rioting against domination by faithless outsiders, first by the Greeks, and then by the Romans. All but one of these disturbances started in Galilee—Jesus' home area. It is therefore hardly surprising that crucifixions were an almost routine affair there."[18]

The Essenes and Nazarenes incurred the enmity of the Jewish temple priests for a number of reasons including their refusal to participate in the orthodox observance of the Sabbath on Saturday; they instead honored the Lord's day on Sunday. The Jews brought food and wine to sacrifice in the temple on the Sabbath, a percentage of which was allotted to the priests for their own personal use. This was the reason the Pharisees and Sadducees hated the Essenes. Their "refusal to have anything to do with blood sacrifice represented a considerable threat both to the priests' diet and, more significantly, to their main source of income (either in performing the slaughter of the animals, or in supplying or licensing the animals for sacrifice). This was surely the main cause of the plotting of the priests against Jesus, for as leader of a Nazarene-Essene movement Jesus was propounding a doctrine that would have eliminated many of the duties and most of the status of the priests."[19]

Further reading in New Testament's John shows us that Christ was paying attention to details in order to fulfill ancient Old Testament prophecies about the coming of the Messiah, "Jesus found a donkey and sat upon it, as is written, 'Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt.'" (John 12:14)

> The entry into the city of Jerusalem was an act of unprecedented provocation. Up to that point, the resistance had operated as an underground movement: they had not dared to show them-

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[18] *Idbid*, p. 174.

[19] *Idbid*, p. 92.

> selves openly in the capital. About a week before the great festival of the Passover, Jesus decided to leave his place of hiding in the mountains of Ephram (John 11: 54)...Five days before the great festival, they reached Jerusalem. Entering through the city gates, Jesus was noisily acclaimed by the crowds...Jesus' strongly-worded statements, and the equally forthright, not to say violent, methods he used in driving the traders out of the Temple...were certainly open to being interpreted as a clarion call to the people to rise up. Some of Jesus' words were the very opposite of conciliatory: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matthew 10: 34)
>
> —Holger Kersten, JESUS LIVED IN INDIA

> Jesus said, "Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war."
>
> —"The Gospel of Thomas," THE NAG HAMMADI LIBRARY.

Though Jesus was an Essene initiate and a baptized Nazarene he did not strictly adhere to the lifestyle of either sect; he ate meat and drank wine. His sayings are more closely attuned with the teachings of Buddha. He made a break with the rigid rules and austerities of the Essenes, believing as Buddha had believed some five hundred years earlier, "that blind adherence to strict rules and regulations was no way to attain personal salvation. And by taking an individual stand, Jesus created a new, tolerant version of the Essene-Nazarene faith, one that made room for ordinary lay people who were not in a position to follow the path of asceticism: one that welcomed anyone and everyone with open arms."[20] Many of the early followers of Jesus were Essenes. Josephus estimated the number of Essenes at around four thousand, making their Order at least as significant in members as the Pharisees and Sadducees.

The story of the Crucifixion comes down to us via the three Synoptic Gospels, the Gospel of John, and several apocryphal

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[20] *Idbid*, p. 93.

> texts. Reading all four Gospel texts in parallel, which is quite an effort in itself, it is possible to discern a whole collection of points of variance in addition to all the points of agreement…It is John's Gospel that generally exhibits the greatest divergence from the three other Gospels. The Gospels of Matthew, Mark and Luke are for this reason described as "synoptic," meaning "from the same viewpoint"…Although the text of John was completed in Ephesus towards the end of the first century, and was the last of the four Gospels to be written, it is considered to be the most authentic of all four narratives.…
>
> "And now when the even was come, because it was the [Day of] Preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable (a wealthy: Matthew, Luke) counsellor (who was a disciple of Jesus: Matthew, John) (although a secret one for fear of the Jews: John) (who had not agreed to their decision and action: Luke), which also waited for the kingdom of God, (Luke) came, and went boldly to Pilate, and craved the body of Jesus (Matthew, Luke, John).
>
> And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.
>
> And when he knew it of the centurion, he gave the body to Joseph (Matthew, John).
>
> And he bought fine linen, and took him down, and wrapped him in the (clean: Matthew) linen (Matthew, Luke) (linen wraps: John), and laid him in a (his: Matthew) (new: Matthew, John) sepulcher (in which no body had been laid before: Luke, John) which was hewn out of a rock (Luke), and rolled a stone unto the door of the sepulcher."
>
> (Mark 15: 42-46)
>
> —Holger Kersten, JESUS LIVED IN INDIA[21]

John 28-30 tells of the night of the crucifixion: "Later, knowing that all was now completed, and so that the Scriptures would be fulfilled, Jesus said 'I am thirsty.' A Jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit." Three hours later the soldiers broke the legs of the two men crucified with Jesus in order to quicken their deaths, "But when they came to Jesus and found that he was already dead, they did not break his legs." (John 19: 33)

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[21] *Idbid*, pp 163, and 137–6.

The legs of the rebels crucified with Jesus were broken to hasten their deaths. Without leg support they could no longer straighten up and so hung from outstretched arms fastened to the crosses, lungs quickly compressing from body weight, suffocating them to death. Why the hurry? The Sabbath started at sundown and the execution had to be completed before then or the population might have rioted for it was against Jewish religious law to execute anyone on the Sabbath.

Death on the cross came unusually quick for Jesus. Most crucifixion victims lingered in agony for several days. If the Roman executioners were merciful or in a hurry they broke the victim's legs to hasten death. That is why Pilate's suspicions were aroused when Joseph of Arimathea requested to remove Jesus' body from the cross and he asked for confirmation from the centurion that Jesus was indeed dead.

With Pilate's permission, Joseph removed the body of Jesus from the cross. He was accompanied by Nicodemus. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes about a hundred pound weight" (John 19:39). One hundred pounds is an enormous amount of these spices to have on hand. And why bring them to Jesus under cover of night?

> Both substances, aloes and myrrh, were commonly used in the treatment of large areas of injured tissue because they could easily be compounded as ointments and tinctures. Some specialists claim that the Jews often mixed myrrh with ladanum, the resin of the rock rose (*Cistus* species, not to be confused with the opiate laudnaum). This was used especially for plasters and bandages. It is evident that such mixtures represented the universally trusted means of achieving the most rapid and effective healing of wounds, combined with the greatest possible protection against infection, at the time of Jesus.

> There can be no doubt that Nicodemus procured a truly amazing quantity of highly specific medicinal herbs for the sole purpose of treating the wounds on Jesus' body. Such spices could have had no other function.
>
> The realization gradually dawns that John's style of writing was very carefully cryptic enough both to reveal a great deal about a singularly important event to readers who have their wits about them, and to conceal that same information from the eyes of people who did not know enough to look for it. Jesus was not described as being buried—could not be buried—because he had not died on the Cross!
>
> The author of John's Gospel, who was an eyewitness of the events at Jesus' tomb (or got the details from someone who was) and was also fully briefed by Joseph of Arimathea and Nicodemus, wrote in a way that would tell anyone who knows how to read between the lines what really happened during and immediately after the Crucifixion. He makes it quite clear, therefore, that while the outward trappings of an ordinary Jewish burial were maintained and kept visible, in reality there were efforts behind the scenes to "bring Jesus back to life" in the privacy of the tomb cavern, under the direction of Joseph and Nicodemus.
>
> —Holger Kersten, JESUS LIVED IN INDIA

In the apocryphal texts that relate to the crucifixion the centurion that confirmed the death of Jesus, also the one who pierced Jesus' side with a spear, was named Longinus. The synoptic Gospels state he was so moved by the events during the Crucifixion that he praised Jesus as the true Son of God. "According to a tradition to which Gregory of Nyssa himself testified, Longinus was said later to have become the bishop of his home territory, Cappadocia. This 'change of heart' may mean that he had some connection with Jesus and his followers before the Crucifixion, and may even have been a secret believer in Jesus himself. Many of the problems surrounding the events of the Crucifixion would then instantly be resolved. Joseph of Arimathea, Nicodemus and the centurion Longinus were among the secret followers of Jesus. Influential in position and rank, they were informed well enough in advance about what the publicly seditious advent of Jesus would lead to. Joseph was highly respected as a member of the Jewish Sanhedrin. Since the second century B.C. this had been the supreme High

Council, with authority over all affairs of state in which the Jewish religion was involved, including judicature…Nicodemus…was also a Jewish councillor."[22]

The enemies of Jesus in the Sanhedrin were also suspicious of his quick death on the cross. They requested that Roman soldiers be placed at the tomb's entrance to make sure no one tampered with the body. Had they known that Nicodemus had laid in a large supply of medicinal herbs used specifically to heal physical injuries they would have been even more suspicious that Jesus was not really dead, and that attempts were being made to save him. Crucifixion victims had recovered before. The historian Flavius Josephus described the occurrence of just such an event in his autobiography:

> I was sent by Titus Caesar with Ceralius and a thousand riders to a certain town by the name of Thecoa, to find out whether a military camp could be established there. On my return I saw many prisoners who had been crucified, and recognized three of them as former companions of mine. Much affected, it was with tears in my eyes that I went to Titus and told him about them. He at once gave the order that they should be taken down and given the best treatment so they might recover. But two of them died while being treated by the doctor; the third did get better.[23]

In John's account of the morning of the resurrection Mary Magdalene is the first to arrive at the tomb in the garden near the place of execution where the body of Jesus was lain. She discovered the large stone blocking the tomb's entrance had been rolled away. Shocked, she runs to tell John and Peter. When they arrive John and Peter look into the tomb and see only the linen cloth Jesus had been wrapped in. Meanwhile crying outside Mary Magdalene sees a gardener and asks if he has carried the body away. The gardener addresses her by name and she then realizes it is Jesus.

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[22] *Idbid*, p. 178-179.

[23] *Idbid*, p. 177, citing Flavius Josephus, Vita IV, 75.

> It is remarkable that Mary Magdalene mistakes Jesus for the gardener. Is this the One resurrected in glory—a figure unrecognized by one of his closest companions and thought by her to be the gardener?...The face of Jesus was swollen by the injuries, and the aloes and myrrh solution leaves a characteristic brown coloration. This was surely why Mary Magdalene did not recognize her master in the early twilight, and not because he showed himself in a "transfigured" body as one resurrected.
>
> —Holger Kersten, JESUS LIVED IN INDIA

"The Second Treatise of the Great Seth," part of the NAG HAMMADI collection, gives a remarkable first person account of the crucifixion by the victim himself:

> And I was in the mouths of lions. And the plan which they devised about me to release their Error and their senselessness—I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me: they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns. But I was rejoicing in their height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.
>
> —"The Second Treatise of the Great Seth,"[24] THE NAG HAMMADI LIBRARY

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[24] "*The Second Treatise of the Great Seth* is a revelation dialogue allegedly delivered by Jesus Christ to an audience of 'perfect and incorruptible ones.' that is, Gnostic believers." (Joseph A. Gribbons, from the introduction to "The Second

(continued next page)

This tractate has usually been interpreted to mean that Christ is relating the story of somebody else dying in his place on the cross. And further, that he callously laughed at the victim as well as the crowd's ignorance. But in light of the information that now has been presented plus a closer look, we can interpret this tractate of the Great Seth a new way.

"And I was in the mouth of lions. And the plan which they devised about me to release their Error and their senselessness." alludes the political intrigue of the time and the plan of uniting the Jewish people against their oppressors by fulfilling the Old Testament prophecies of a coming saviour.

"And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk...I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death." This part of the tractate, alludes to the fact that crucifixion was considered to be not only a painful way to die but carried great shame and humiliation for the victim by robbing him of every last dignity. Jesus admits to his own fears about deliberately exposing himself to humiliation, suffering and death. But when they failed to kill him, it was their man—their orthodoxy—that died at their own hands. The Jewish temple priesthood was doomed to extinction.

He continues, *"Yes they saw me: they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder."* He admits they injured him physically. Then Jesus intimates the power of the Soma potion given to him on

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Treatise of the Great Seth," THE NAG HAMMADI LIBRARY). (See chapter 13, *Moslem World*, for Seth's comments regarding incense.)

the sponge at the end of the reed *struck* him, rendering an end to his suffering. While outwardly it appeared to be another humiliation for him, secretly it was the method of his escape from death that would be a bitter disappointment for his enemies. Yet connected to this intimation of his escape by means of the cannabis potion (as part of the same sentence) Jesus says it was another, Simon, symbolically representing the Jewish citizenry, that suffered having to bear the yoke of oppression on his collective shoulders.

"It was another upon whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance." Though his enemies attempted to humiliate him administering a mock coronation rite with a crown of suffering and pain, that kingdom was not for him. While they heaped physical abuses upon his body his mind transcended it all under the influence of the cannabis extract given to him on the end of the reed.

Possibly Jesus used the other "*father*" as a reference to the sheepish Isrealites' projection and dream of a coming saviour. Perhaps this was "*their man*" which they nailed "*unto their death*" and Jesus was just a mortal man, trying to unite his people by fulfilling the Messianic prophecies of the coming Christ.

Interestingly just after the mysterious other "*father*" drinks the "*gall and vinegar*" Jesus returns to the first person, again, with, *"They struck me with the reed"* and then goes on to describe what sounds amazingly like an out-of-body experience. Which really isn't too surprising considering the many out-of-body experiences we have discussed in this text. Experiences which one can most assuredly expect when ingesting doses of cannabis strong enough to put one in a deep catatonic state. And so the paragraph ends with the crucified Christ laughing at the ignorance of his tormentors.

Later in "The Second Treatise of the Great Seth," Jesus said "those who think that they are advancing the name of Christ, since they were unknowingly empty…proclaimed the doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect assembly, (and) <joining> themselves with their doctrine to fear and slavery…being small (and) ignorant…do not contain the nobility of the truth, for they hate the one in whom they are, and love the one in whom they are not." Here Jesus is referring to the doctrine of the resurrection expoused by Paul which later came to dominate Western religious thought under the generic term, Christianity.

Around two years after the crucifixion of Jesus, Paul was on the road to Damascus carrying letters from the high priest of Jerusalem ordering the synagogues in Damascus to turn over any Nazarenes Paul might find there to be bound for return to Jerusalem. Paul's infamy had preceded him and Jesus intercepted him outside of Damascus "saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.' And he trembling and astonished said, 'Lord, what wilt thou have me to do?' And the Lord said unto him, 'Arise, and go into the city, and it shall be told thee what thou must do.'" (Acts 9:3-6)

According to Acts 9, Ananias an initiate living in Damascus was asked by Jesus to visit Saul but he refused fearing Saul because of his persecution of the Christian Jews. Jesus eventually convinced Ananias who subsequently baptized Saul and introduced him to the teachings of Jesus.

Sossianus Hierocles, Roman governor of Phoenicia, Lebanon, Bithynia and Egypt, was a brutal persecutor of the early Christians, In his book TO THE CHRISTIANS, he wrote, "After fleeing from the Jews, Christ collected as many as nine hundred men all given to robbery."[25] Jewish revolutionaries were often called robbers and bandits by the Roman civil authorities and politicians. The Essene community in Damascus may have had close to nine hundred members.

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[25] From Lactantius, INSTITUTIONES 5:3; cited in JESUS LIVED IN INDIA, p. 205.

> Now Damascus was in the middle of Syria, where the Jews and been hated since the uprising of the Maccabbes (165 BC), and where the spiritual center of the Essene Order also happened to be at the time. Perhaps Saul had taken part in an initiation ritual, and was "blinded" for three days (Acts 9:8-9) by the Soma drink.[26]

Perhaps the Essenes, not as forgiving as Jesus, overdosed Paul or Paul's own neurotic complexes twisted his visionary experience into a distorted bum trip. Personal sacramental initiation into divine mysteries became anathema to Paul.

The succession of bishops and priests following the doctrines of Paul preached against ritual initiations that allowed direct gnosis of God. They steadfastly maintained it was the divinely ordained creed that priests were to interpret the doctrine to the people, and the people must take the priestly interpretation with blind faith. The Paulists, as Rabelais revealed some 1400 years later, were keeping the sacraments of the gnosis to themselves. Though they were too afraid of God to use the Gnostic sacraments themselves, they did not want the flock to stray from their dimwitted Paulist orthodoxy into the divine gnosis readily available in cannabis and other time honored entheogens.

A Sufi/Christian group in Western Afghanistan, the followers of Isa,[27] son of Maryam (Jesus son of Mary), claim to have secret knowledge concerning the life of Christ. In an account given in AMONG THE DERVISHES, O.M. Burke states that he initially assumed the estimated one thousand members of this group were converted to Christianity by early European missionaries. However, he goes on to state:

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[26] Holger Kersten, JESUS LIVED IN INDIA, p. 205.

[27] "Isa: 'Lord, master of all; superior, commanding, reigning.' Isa and its derivative Isana are very old names for God Siva in the *Rig Veda*.." (Satguru Sivaya Subramuniyaswami, DANCING WITH SIVA, HINDUISM'S CONTEMPORARY CATECHISM, p. 736).

> From their own accounts and what I could observe, they seem to come from some much older source.
>
> According to these people, Jesus escaped from the Cross, was hidden by friends, was helped to flee to India, where he had been before during his youth, and settled in Kashmir, where he is revered as an ancient teacher, Yuz Asaf. It is from this period of the supposed life of Jesus that these people claim to have got their message.

Concerning the group's beliefs, Burke writes:

> The "Tradition of the Masih" (anointed ones) is the holy book of the community. They do not believe in the New Testament, and that the Gospels which we have are partly true but generally written by people who did not understand the teachings of the master.

One of the group elders, Abba Yahiyya, referred to practitioners of the various sects now known as Christians as "heretics," explaining to Burke: "My son, these people are reading and repeating a part of the story. They have completely misunderstood the message. We have the story told to us by the Master, and through him we will be saved and made whole. Some of the events in that document which you call the Bible are true, but a great deal is made up or imagined or put forth for less than worthy reasons. Isa (Jesus) lived for over thirty years after the materials you have were completed, and he told us what was true."

Burke continues:

> Briefly the doctrine is that Jesus was the son of God because he had attained that rank through his goodness and sacrifices. Thus He was equal to a divine person. He came after John the Baptist, who himself had reached the highest degree of development possible at that time.
>
> While it is possible to consider these people as mere heretics, or else as followers of someone else that impersonated Jesus, yet I was singularly impressed by their piety, their feeling of certainty, their simplicity and lack of unpleasant forms of fervor which often one finds in minority cults. They were convinced too, that the day would come when the world would discover the truth about Jesus. When this took place, it would be the mission

> of the Followers to come out into the open and teach those who wanted to believe in Jesus the methods by which a man or woman could "enter the Kingdom."

The meaning of the name, Yuz Asaf, can be found "in the *Farang-i-Asafia*, an ancient work recounting the history of Persia, which relates that Jesus (*Hazrat Issa*) healed some lepers, who were thereafter called Asaf—'the purified'—having been cured of their complaint. *Yuz* means 'leader,' so Yuz Asaf can be taken to mean 'leader of the healed,' a common epithet for Jesus."[28]

The fifteenth century Moslem historian Mullah Nadiri wrote in his HISTORY OF KASHMIR (Tarikh-i-Kashmir, 1413) about four sayings inscribed in Old Persian at the side of the steps leading to the grand entrance to the "Throne of Solomon" (Takht-i-Suleiman), already a thousand years old during the time of Jesus. A Persian architect restored the Throne during the reign of Gopadatta. Two of the inscriptions give the name of the architect that restored the Throne and the name of the one who had it restored. The last two inscriptions say: "At this time, Yuz Asaf announced his prophetic mission. In the year fifty and four. He is Jesus, prophet of the sons of Israel."[29]

> At the time of Gopadatta's reign, Yuz Asaf came from the Holy Land up into this valley, and announced that he was a prophet. He epitomized the peak of piety and of virtue, and proclaimed that he was himself his own message, that he lived in God day and night, and that he had made God accessible to the people of Kashmir. He called the people unto him, and the people of the valley believed in him. When the Hindus came to Gopadatta in indignation, pressing him to deal with the man, he turned them away.
>
> I have also read in a Hindu book that this prophet is really Hazrat Issa,[30] the Spirit of God (God's peace and good will be on

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[28] Holger Kersten, JESUS LIVED IN INDIA, p. 210.

[29] *Idbid*, p. 223.

[30] *Idbid,* Kersten notes Hazrat Issa is, "Arabic for 'Revered Jesus.'"

> him), and he adopted the name Yuz Asaf. True knowledge is with God. He spent his life in this valley.
>
> After his passing his body was laid to rest in Mohalla Anzimarah. It is also said that the light of prophecy emanates from the tomb of this prophet. King Gopadatta ruled 60 years and two months, before passing away.
>
> —Mullah Nadiria, HISTORY OF KASHMIR[31]

Kashmir was ruled by Gopadatta from the year 53 onward. The fifty-fourth year of Rajah Gopadatta's reign given in the text is equivalent to the year 107 of the Current Era. His rule was during the reign of the great King Kanishka of the Kushan dynasty. At that time Kashmir, the "Happy Valley," was the center of a great cultural, intellectual, political and religious revival:

> The kingdom of Kashmir was the center of the enormous Indo-Scythian empire, and was ruled by the great King Kanishka I (A.D. 78-103) of the Kushan dynasty. An excellent statesman, and a kindly and wise ruler, Kanishka attempted to unite the motley mixture of races in his country through a policy of toleration and generosity. The combined harmony of Indian and Greek philosophy reached a peak in the culture of Gandhara....
>
> In Buddhism Kanishka saw the perfect matrix for the realization of his ideas, and sought advice and instruction among the Buddhist monks. He was dismayed, however, to find that the Buddha's teaching had fragmented into so many schools and sects. Following the advice of the philosopher Parshwa, Kanishka summoned the Council of Haran (Harwan in Kashmir) with the aim of restoring unity to the fragmented religious community by a process of scrutinizing and formalizing the Buddhist texts....
>
> The present version of the *Lalitavistara*—the Buddhist text which shows the greatest similarities to the New Testament—also dates from the Council of Haran.
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> Haran's location, just 12 kilometers from Srinagar, permits the speculation that Jesus himself might have been present at this

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[31] *Idbid*, from TARIKH-I-KASHMIR, p. 69.

> important meeting; he may even have played an important part in it.
>
> Kanishka was so impressed with the results of the Council that he converted to Buddhism himself....
>
> The tomb of the prophet Yuz Asaf is today located in the middle of Srinagar's old town Anzimar, in the Khanyar quarter. The building later constructed around the tomb is called Rozabal or Rauza Bal. *Rauza* is a term used to denote the tomb of a celebrated personality: someone noble, wealthy or saintly...The sarcophagus containing the earthly remains of Yuz Asaf is aligned east-west, in accordance with Jewish custom! This is clear proof that Yuz Asaf could not have been an Islamic saint. And among the Hindus and Buddhists, only ascetics (*sadhus*) and saints are buried (corpses are normally cremated). So here lies a person who was revered as a saint even before the arrival of Islam, when Kashmir was Mahayana Buddhist and Tantric Hindu. The etymology of the name Yuz Asaf has shown that it can have derived from *Bodhisattva.*
>
> —Holger Kersten, JESUS LIVED IN INDIA

The Roman Catholic Church and it's modern day counterpart "Muscular Christianity" (as Kurt Vonnegut put it), gained and maintained its power through the great deception and perversion of the mystical crucifixion and resurrection; all who denied this doctrine were labeled heretics.

> It legitimized a hierarchy of persons through whose authority all others must approach God. Gnostic teaching was potentially subversive of this order: it claimed to offer to every initiate direct access to God of which the priests and bishops themselves might be ignorant.
>
> —Elaine Pagels, THE GNOSTIC GOSPELS

> When thou thyself art guilty, why should a victim die for thee? What folly it is to expect salvation from the death of another.
>
> —The poet Ovid, on Aesculapius[32]

> They will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they

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[32] One of the many resurrected saviours that pre-date Christianity.

> will fall into the name of error and into the hand of an evil, cunning man and a manifold dogma. There shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgment of the leaders. These people are dry canals.
>
> —The Gnostic Jesus speaking in "The Apocalypse of Peter," THE NAG HAMMADI LIBRARY.

The very foundation of the Roman Catholic Church was based on the doctrine that the resurrection of Jesus Christ provides *the* only way to salvation, any denial of it, was seen as a denial of the church and jeopardized its whole power structure. Without this doctrine the hierarchy of the Christian priesthoods held no control over the religious pursuits of the people. May these words mark the beginning of the end of that macabre institution and all the crippling guilt and repression that it is built upon, an end to original sin, an end to the lethargic notion that your personal spiritual salvation can be provided by the effort of another.

Seeds of Longevity and a New Golden Age

Seeds of the hemp plant contain all the essential amino acids and essential fatty acids necessary to maintain healthy human life. No other single plant source provides complete protein nutrition in such an easily digestible form. More importantly, hempseed contains the oils essential to life in a perfect a ratio for human health and vitality. Hempseed oil (35% of total seed weight) is the richest source in the plant kingdom of these Essential Fatty Acids (EFAs). The lustrous oil contains 80-81% EFAs, and is among the lowest in saturated fat content, at 8% of total oil volume. Marijuana seeds are Nature's perfect food for humanity.

Biochemist Dr. R. Lee Hamilton said, "The EFAs are responsible for our immune system." She, along with fellow UCLA researcher William Eidleman, conducted promising research using the EFAs in the treatment of AIDS immune deficiency. In an open letter concerning the valuable hemp seed, released by the two researchers (Dec. 29, 1991), they announced that the possibility that feeding the world "is at our fingertips" and went on to state, "what is the richest source of essential oils? Yes, you guessed it, the seeds from the cannabis hemp plant. What better proof of the life giving values of the now illegal seed. What the world needs now is intelligent re-legalization of cannabis hemp, especially for medical intervention."

Studies done by seven time Nobel Prize nominee, Dr. Johana Budwig have shown unparalleled results in the use of EFAs in the treatment of terminal cancer patients. In her book, FLAX OIL AS A TRUE AID AGAINST, ARTHRITIS HEART INFRACTION, CANCER, AND OTHER DISEASES, Dr. Budwig indicates that a balanced diet of essential fatty acids would keep our cells biologically electron rich. Saturated fats and trans-fats , which make up the vast majority of the food oils we now use alter the electronic charge of the unsaturated oils in cell membranes, decreasing the cells ability to store and receive electrons from the sun. Budwig goes on to quote quantum physicist Dessauer: "If it were possible to increase the concentration of solar electrons tenfold in this biological electron rich molecule, man would live to be 10,000 years old."

> And the tree of eternal life is as it appeared by God's will, to the North of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modeled forms of poverty at the consummation of the age.
>
> —"On the Origins of the World," THE NAG HAMADI LIBRARY GNOSTIC SCRIPTURES

Dr. Budwig is one of the most lucid and penetrating sages of our time. She is a master of Science and reveals to us the Mysterious marriage of the sun and moon in terms of modern science: the transcendent sun-god, Photon, and the moon-goddess, Electron:

> Light is the fastest traveler from star to star. There is nothing that travels faster than light. Light speeds along with time. It is eternal. Physicists emphasize that the photon, the quantum, the smallest component of the sun's ray's is eternal. The photon is always in motion. Nothing can ever halt its motion. The photon is full of color, and can change its color, its frequency, when present in large numbers. The photon—acknowledged to be the purest form of energy, the purest wave, always in motion—can unite with a second photon when it is in resonance with the other, to form a "short-lived particle." This particle, known as a π^0 particle, can break up into two photons again, without mass, as a pure wave in motion. This is the basis for the wonderful back and forth movement between light and matter. This photon can never be pinned down to one location. Herein lies the foundation for the Theory of Relativity.
>
> This very active, very dynamic very energetic photon can be captured by electrons that are in resonance with the photon. What does that mean? Electrons are already a component of matter. They are also continuously in motion. They constantly oscillate on their own wavelength. They have their own frequency, just like a radio receiver that is set to a specific wavelength.
>
> The electron loves photons. It attracts photons by its magnetic field. When an electrical charge moves, it always produces a magnetic field. The moving photon also has a magnetic field. Both fields, the magnetic field of the electrons and the magnetic field of the photons attract each other when the wavelengths are in tune. The wave length of the photon—which the photon can change—must fit into the wavelength of the orbiting electron so

that the orbit maintains a complete wavelength. This feature is extremely interesting in terms of its physical manifestation, its biological and even its philosophical consequences.

All matter has its own inherent vibration. Of course, this also applies to living substances. The energy which is being absorbed must correspond to the inherent wavelength.

The sun's rays are very much in harmony with humans. It is no coincidence that we love the sun. The resonance in our biological tissue is so strongly tuned to the absorption of solar energy that physicists who occupy themselves with this scientific phenomena, the quantum biologists, say that there is nothing on earth that has a higher concentration of solar energy photons than humans. This enrichment with solar energy depends strongly on the "like energy" aspects, a wavelength that is compatible with humans, and this is supported when we eat foods that have electrons with electromagnetic fields that attract the electromagnetic waves of solar rays—the photon. An abundance of these electrons, which are tuned to the solar energy frequency, exist, for example, in many seed-oils. Scientifically these oils have even been designated as electron-rich, "essential," highly unsaturated fats. But when we began processing fats to prevent them from spoiling, nobody thought about the significance that this would have for the survival and the further development of the human species. We destroyed their extremely important wealth of electrons, which are very mobile and react so wonderfully to sunlight.

When the sunshine beams down on the leafy canopy of a tree and is absorbed through photosynthesis, a flow of electrons is produced. A magnetic field is also produced between these trees as they conduct electrons and water. If we, who have an abundance of electrons and possess living tissue that is capable of conducting a current, move through this electromagnetic field of the woods, our tissues also become charged with solar-compatible electrons. As our blood flows through the body, it induces an electrical charge on the lipids, the unsaturated fats, on the membranes of the red corpuscles as it passes through the magnetic fields. In this way, many inductions and reverse inductions occur. With every heartbeat, a dose of lymph containing the body's own electron-rich, highly unsaturated fats is injected into the bloodstream, and thus into the heart, from the lymphatic system. This stimulates and strengthens the electromotive power of the heart. The emitting of electromagnetic waves is associated

> with the very flow of the bloodstream, in accord with the fundamental, natural law governing electromagnetic waves.
>
> This transmitter in humans is always in operation. The cylindrical structure of our nerves with the different layers and ganglions, with the difference in electrical potential between the neurons and dendrites, immediately supplies the picture of how strongly an electric current in a magnetic field leads to the emitting of electromagnetic waves. When I think a positive thought about another person, this involves the emitting of electromagnetic waves. The reception also depends on the wavelength to which the receiver is tuned. There are amplifiers, as well as transmitters that interfere. This encompasses a whole host of situations that are known under different names such as telepathy, hypnosis, mental telepathy, and many others. Among Nordic peoples, it is known that the isolated native inhabitants use a tree to amplify thought transmission, for example, to inform the husband who had gone to town, that he should bring back some salt. Bismark described how, during periods of trouble or pressure, he found relaxation by putting his arms around a tree and leaning his forehead against the trunk. In both cases, it involves electromagnetic waves that behave in accord with Maxwellian mathematical equations.
>
> —Dr. Johanna Budwig, *The "Fat Syndrome" and the Photons of Solar Energy*[1]

The scene Dr. Budwig paints harkens back to the sacred groves planted by the ancients as a place where one could commune with Nature and the gods. Groves planted not to yield food for the body but to nourish the soul. All the peoples of the Near East and the Mediterranean worshipped privately or in small groups in sacred groves that had been laid out and planted according to divine inspiration.

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[1] A lecture held on April 6, 1972, at the 8th "Vie et Action" Congress, in Tours, France translated from German as published in FLAX OIL AS A TRUE AID AGAINST ARTHRITIS, HEART INFARCTION, CANCER AND OTHER DISEASES, Dr. Johanna Budwig, Apple Publishing Company, Vancouver, British Colombia Canada, 1992.

> They took solitary morning walks to places which happened to be appropriately quiet, to the temples or groves... They thought it inadvisable to converse with any one until they had gained inner serenity, focusing their reasoning powers. They considered it turbulent to mingle in a crowd as soon as they rose from bed, and that is the reason why these Pythagoreans always selected the most sacred spots to walk.
>
> —THE PYTHAGOREAN SOURCEBOOK AND LIBRARY, Kenneth Sylvan Guthrie, translator and compiler

> In the sacred groves they gathered around the master or his interpreters and the lesson was conducted in the cool shade of the tall trees.
>
> —Edouard Schure, THE ANCIENT MYSTERIES OF DELPHI, PYTHAGORAS

The Hebrews and Christians were the only ones to ever destroy the sacred groves of their neighbors. Nowadays the global economy polluted with Judaeo-Christian anti-humanist notions has nearly cut down the Sacred Groves planted by Mother Nature—the old growth forests of the world.

Dr. Budwig explains scientifically and lucidly the chilling details of how we have generated the diseased backward-looking anti-human of the twentieth century:

> It is interesting that in the science of physics the concept of "anti-human" has already been coined... It is man, with the highest accumulation of photons, always striving toward the future, who possesses within himself the highest potency of solar energy on the earth. The mirror image of this human being—electron-poor, photon-poor, and directed into the past—expresses, physically speaking, the image of the "anti-human..."
>
> "Anti-human" and "radiation damage" are new concepts that follow from modern physics. The physicists project from mathematical equations that man, with his wealth of electrons, is directed forwards in time. As we heard before, the photon speeds with time; it has, so to speak, eternal life. Mathematical equations representing comprehensive interrelationships in physics can be altered, while still remaining mathematically correct, so that time is directed backwards, instead of forwards. One only has to give the "time quotient" of the equation a negative sign. Remember that this is possible while retaining the integrity of the mathematical laws. It follows that for many physical "particles," there exists a corresponding "anti-particle."

...Using mathematical equations which are valid in physics, reversing the time quotient represents the mirror image of man—the "anti-human," whereas man represents the picture of highest rank in terms of physics, i.e. directed against entropy, the "anti-human," according to the equation of physics, is electron-poor. The "anti-human" is directed back in time. The "anti-human" possesses few solar energy photons, a low rank, in physical terms.

The physical processes which are generated through the use of X-rays, gamma rays, atom bombs, or cobalt radiation, are pointed in the same direction as the development toward the "anti-human," from the perspective of physics and mathematics. The electron structure of the life functions is destroyed by these rays. According to the so-called "World Line" and the Theory of Relativity of modern physics, time and space are connected together in one equation. The "anti-human is directed into the past. The inner structure of man with its interchange between solar energy photons and the treasure house of electrons, with its concentration of photons in life processes, with the dynamic of life functions based on solar energy, is directed into the future. This forward-directed human being can develop dynamic energy. The "anti-human," electron-poor, directed into the past—also in his thinking—is paralyzed in his life functions, lacks energy and strength because he is missing the electrons that are in harmony with the sun as "life-element."

It is very interesting to investigate our food from this perspective. Fats that have had their electron structure destroyed to make them keep longer—they normally attract oxygen—have a very detrimental effect on the future-directed, electron-rich human being, according to the "World Line diagram." Fats that have had their electron structure destroyed, promote the development of the "anti-human," within space and time. Fats that disturb the electron exchange within living tissue because they, like tar, act as insulators against electrical conductivity, plainly deaden the life functions at the respective operative locations, e.g. in organs, and in growth centers of the body, as well as throughout the whole body.

Tars were among the first ingredients that were known to cause cancer. What is cancer? Every significant circumstance in the "world of elementary particles" that promotes the development toward the "anti-human," also promotes cancer. A high component of slow particles from the "world of elementary particles" in our food—food that has been robbed of its wealth of

> electrons—promotes the development toward the "anti-human." they promote the emergence of cancer. For example, solidified fats belong to this category. These are electron-poor. They behave like tar, as insulators relative to the transport of electrons in living tissue. *Electron-rich nutrition, electron-rich highly unsaturated oils, natural aromatics from herbs and spices, fruits which are rich in aromatics and natural color components that correspond to the colors of the photons of sunlight—all these increase the absorption, storage and utilization of the sun's energy.*[2]
>
> ...After I have treated patients, and these patients then lie in the sun, they notice that they feel much better—rejuvenated. On the other hand, nowadays we frequently observe that the heart fails on sunny beaches, and not infrequently heart attacks occur. We can observe both: some individuals in our times experiencing stress from exposure to the sun's energy, whereas others respond with dynamic improvement in all vital functions. The stimulating effect that sunshine has on the secretions of the liver, gall bladder, pancreas, bladder, and salivary glands is easy to observe. These organs only dry out upon exposure to sunshine when the substances that stimulate secretions are missing. The decisive factor in all these observations is whether the surface-active, electron-rich, highly unsaturated fats are present as a "resonating system" for solar energy, or if they are missing. The doctor tells cancer patients to avoid the sun; that they can't tolerate the sun. That is correct. As soon as these patients—also cancer patients—were placed on my Oil-Protein diet for just 2-3 days, i.e. a diet that contains an abundant supply of essential fats, they were able to tolerate the sun very well. Yes, they emphasize how well they suddenly feel in the sun, how the life forces are stimulated and that they feel dynamically energized.
>
> —Dr. Johanna Budwig, *The "Fat-Syndrome" and the Photons of Solar Energy*

Like prophets in ages past, Dr. Budwig's revelation of Truth threatened the ambitions of the high priests. In her case the high priests of Commerce controlling Science for Profit.

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[2] Emphasis added.

Dr. Budwig ran afoul of the powerful corporations that process food oils when she discovered that fatty substances in soft tumors contained polymerized fats of marine animal origin. These polymers are formed when highly unsaturated fish and whale oils are heated to very high temperatures. She knew these oils were used to make margarine, a partially hydrogenated fat that cannot be made without high temperatures.

The director of the institute where she worked had financial interests in margarine and held patents on its manufacture including the hydrogenation processes that produced the toxic polymers she had found in tumors. He was afraid her discoveries would ruin margarine sales. He offered her money and ownership of a drugstore to keep her quiet. But Dr. Budwig refused to be bribed and in her official capacity made public statements warning people of the possible health hazards from consuming margarine.

Access to her laboratory was cut off. She was prevented from using research facilities at other institutes, and she could not get anymore of her papers published in the fat research journals. This was astonishing because she had worked in collaboration with several hospitals, plus she held a high government post. It was her official responsibility to monitor the effects of drugs and processed foods on health.

Dr. Budwig courageously fulfilled her public duty in the face of FOC (Food Oil Companies) opposition and threats to her career. She left the government position in 1953 and opened the clinic where she has successfully treated cancer patients by nutritional therapy. Because this great woman was blackballed by FOC greed, EFA research has been slowed for over thirty years. Current investigations are merely following in her footsteps.

The special relationship between photons, electrons and EFAs described by Dr. Budwig is due to the amazing molecular structures of LA (*cis*- linoleic acid), LNA (*cis*- linolenic acid), and other even more highly unsaturated oils manufactured from them within the human body.

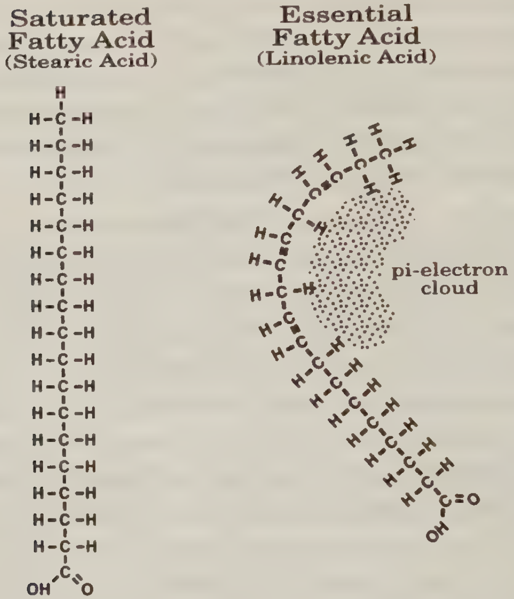
Plants have enzymes capable of inserting *cis* double bonds starting at the third carbon atom on a fatty acid carbon chain.

Human enzymes can make double bonds starting at the ninth carbon atom only. If the fatty acid has more than one double bonded carbon pair it is polyunsaturated. LA has two unsaturated pairs in its 18-carbon chain. LNA has three unsaturated pairs in its 18-carbon chain. Naturally unsaturated fatty acids made by plants have their double bonds three carbon atoms apart.

These unsaturated bonds cause the normally straight line shape of the carbon chain to bend at the double bonded pair because nature always removes the hydrogen atoms from the same side of the fatty acid molecule. This greatly changes the fatty acid's physical and chemical characteristics. Biochemists call this *cis-* configuration.

The bent structure keeps the EFAs from dissolving into each other. They are slippery, not sticky like the SFAs (saturated fatty acids, e.g., butter, lard, coconut oil), and they are liquid at body temperature. EFAs possess a slightly negative charge and have a tendency to form very thin surface layers. This property is called surface activity, and it provides the power to carry substances like toxins to the surface of the skin, intestinal tract, kidneys and lungs where they can be removed. EFA surface activity also helps disperse materials which react with or dissolve into the EFAs. Essential *cis-* unsaturated fatty acids do not clog arteries like SFAs.

The *cis-* configuration allows de-localized electron clouds (pi-electrons) to form in the bend produced on the chain. The resulting electrostatic force enables the EFAs to capture oxygen molecules and hold proteins within cell membranes. And because of the pi-electron clouds in the *cis-* bonds, EFAs are able to form phase boundary electrical potentials between the water inside and outside of cells, and the oils within the cell membranes. Like static electricity in a capacitor these charges can produce measurable bio-electric currents essential to nerve, muscle, heart and membrane functions. EFAs are extremely important to the body's overall energy exchange potential—the flow of *lifeforce*.



Saturated Fatty Acid
(Stearic Acid)

Essential Fatty Acid
(Linolenic Acid)

Unlike sticky saturated fats (and *trans*- fats which result from subjecting polyunsaturated fats to high heat during refining processes), the molecular structure of EFAs is curved and slippery. This *cis*- configuration allows them to produce life energy from food and carry that energy throughout the body. LA, LNA and the highly unsaturated fats the body makes from them carry the high energy required by the most active tissues. Lifeforce travels through the body via these essential fatty acids and their derivatives.

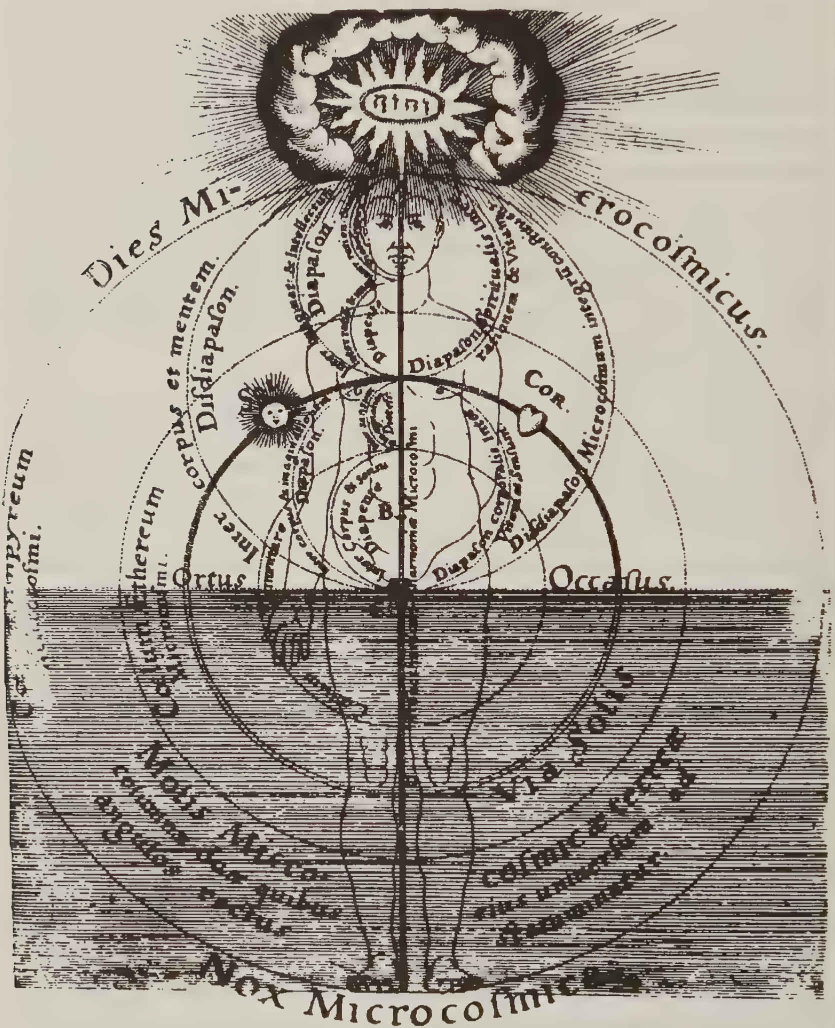
LA, LNA and the highly unsaturated fatty acids the human body makes from them are necessary in the most active energy and electron exchanging and oxygen requiring tissues; especially the brain, retina, inner ear, adrenal and testicular tissues. They carry the high energy required by the most active tissues, and ensure very high oxygen availability to them. Lifeforce travels through the body via the essential fatty acids and their derivatives.

Over half the oil found in dark green plant leaves is linolenic acid (green leaves contain one percent or less oil). It is even more concentrated in the membranes of the chloroplasts where photosynthesis takes place. The pi-electrons transform the solar energy into chemical energy and LNA transports that energy wherever it is needed.

The forward looking human of the New Golden Age will be a consumer of highly unsaturated oils cold pressed from fresh seeds. Marijuana-hemp seeds provide the ratio of LA to LNA that is the closest to the ideal requirement for the human body, about three times more LA than LNA. Hempseed oils can reduce fat-clogging in arteries of the sluggish antihumans and at the same time increase electron cloud densities in these unfortunate and sometimes mean spirited wretches. An increase in pi-electron cloud density means an increase in vital energy that is necessary for superior mental function and essential for manifestation of a bright mind looking forward to a bright new future.

Throughout the ages the sages and prophets have described God and Mind as a cloud. The trinity of body, spirit and soul is a religious union in God. The trinity of matter, energy and mind is a philosophical union in Man. Both have been studied by the alchemists. This trinity of electron, photon and pi- cloud is a material union manifest as lifeforce that is a manifestation of Mind and God. Electrons can absorb and release energy as photons when energy flux passes through them. In the pi-electron cloud flux photons are emitted and re-absorbed constantly as bioelectric and biomagnetic currents course through the nervous and circulatory system. The chaotic flow of photon emergence and absorption is tantamount to the light of mind unfocused. When the light of mind becomes meaningful then revelation of ideas proceeds to focus the chaotic flow of photons into functional mathematical relationships. The sages frequently used the analogy of the fire or light of God pulsing through the cloud of knowing in the world-soul as giving rise to All. This trinity of being in existence was a source of profound inspiration to the Pagan prophets and philosophers.

> To the Neoplatonist Plotinus, the world-soul is the energy of the intellect. He compares the One, the primordial creative principle, with light, the intellect with the sun, and the world-soul with the moon. The One, designated as Uranos, is transcendent; the Son (Kronos) has dominion over the visible world; and the world-soul is subordinate to him. The One, or *ousia* of existence in totality, is described by Plotinus as hypostatic, and so are the three forms of emanations: thus we have one being in three hypostases....


Dies Mi-
crocosmicus.
corpus et mentem.
Disdiapason.
Diapason
Diapason
Diapason
Con.
B.
Disdiapason
Microcosmum integri
Empyreum
cosmi.
Æthereum
Ortus
Occasus.
Via Solis
Motus Micro-
Nox Microcosmi

Man Is a Microcosm, Robert Fludd, Utriusque Cosmi Historia, Oppenheim, 1617.

> According to Plotinus, the world-soul has a tendency towards separation and divisibility, the *sine qua non* of all change, creation, and reproduction. It is an "unending All of life" and wholly energy; a living organism of ideas which only become effective and real in it.. The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. "What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar." Nectar, like soma, is the drink of fertility and immortality.
>
> —C.G. Jung, SYMBOLS OF TRANSFORMATION[3]

Certainly DNA is the blueprint of living molecular organization. It is protected inside a nuclear membrane inside every cell which, in turn, is protected by its own cell wall, and all healthy membranes are rich in essential lipids containing pi-electron clouds. Whether DNA sends an RNA messenger to initiate functioning depends upon the quality of vitality in all feedback systems in the youniverse of the human being in the universe of the human body. And the quality of energy feeding back to the DNA is dependent upon the density and vibratory energy in the chain of pi-electron clouds throughout the system. So in this system DNA is like the essential body, from which the whole organism can be built, and the life force coursing through the pi- clouds is the energy-spirit that operates it.

Since the most highly unsaturated fatty acids are located in the brain and nervous system, there we find the highest density of pi-electron cloud flux, and in the cloud flux, the brain generates mind. Mysteriously, mind, which cannot be measured directly by any scientific devices to date, acts upon the nervous system moving the living body to work against entropy toward its own goals. Those goals are manifest as ideas and images in the mind. And what are ideas and images in the mind but meaningful light revealing possibilities erupting from the super-unknown. The revelation of ideas erupting from the superunknown into the mind of one can be conveyed to other minds. Each mind awakened to the revelation of ideas can further convey revelation and ideas to still others. And each mind acting and reacting to revelation and ideas is itself part of a neural net of minds collectively and individually manifesting the super-conscious Mind of God. In the New Golden Age the youniverse of mind in the body of Man will unite with the youniversal Mind of God in the body of the universe.

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[3] Carl G. Jung quoting and paraphrasing from Plotinus' *Enneads, II, III,* and *IV* in SYMBOLS OF TRANSFORMATION, p. 138.

The development of scientific and technical knowledge has been essential to the greater understanding of the phenomenal universe. This advancement of knowledge about the operations of the universe has lead to reformations of previous religious ideas as humanity evolves toward the golden age when union with the godhead becomes an every day event in the lives of forward looking humanity. Revelation of ideas within the "cloud of knowing" in a mind rich in pi-electron cloud flux connects that individual with divine gnosis in the transcendent youniversal Mind.

If the revelation of ideas is not happening from within because the "cloud of knowing" is vapid from an inadequate flux of pi-electron cloud energy, then the revelation of ideas has to be conveyed by those in the cloud of knowing. The dim ones must accept revelation on faith or some justification employing reason or logic. Still, it is easier for the dim ones to repeat in comfort the rhetoric of the past as orthodox tradition—until their own mind clouds are invigorated by nutritional therapy with EFAs obtained from seed oils, especially marijuana-hemp seed oils.

Inertia, one of the manifestations of universal entropy, is difficult to overcome. When the mind has been dimmed because *cis*-polyunsaturated fatty acids are lacking in the brain, new ideas can be seen as offensive because the change involved may require more energy than is available to neutralize the mental inertia. For instance, the United States government has been allowing the import of hemp seeds as long as they were steam sterilized at 212° F to prevent the possibility of sprouting. That temperature does not ruin the EFAs though it does somewhat uncoil the highly nutritious edistin protein in the seeds. Now that hempseed consumption has increased dramatically in the U.S., the federal government has decreed that the seeds must be dry heated to over 300° F. causing the EFAs to denature and become toxic.

The antihumans in charge cannot accept the truth that marijuana seeds are the most nutritious single food source on earth for humans. They cannot accept the validity of spiritual revelations initiated in humans by the religious use of marijuana for fear it might conflict with their position in the orthodox social hierarchy. They uphold and enforce ignorant mistakes made in the past that keep them focused on the past, and they are unwilling to make the changes in habits that are killing one out of every three of them as well as the rest of Americans with heart disease and cancers directly or indirectly attributable to consumption of fats altered by high heat.[4] Since they see no reason to stop their own slow deaths on the trail of antihuman degenerative pathology, they feel no remorse forcing others off the highway of individual health and revelation leading into the new Golden Age.

This information about vitality and hempseed nutrition has been circulated within the counter culture for about five years now. Its general acceptance there has caused a dramatic increase in demand for hempseed foods for human dietary consumption. A bright mind is contagious, and healthy living is universally admirable. Those already tasting the benefits of Golden Age vitality are not willing to dim out with the antihumans. Fortunately as current events indicate most stuck on the *loway* of antihuman devolution and degenerative disease want to change directions for the *highway* of genuine vitality and wholeness.

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[4] For more details on this subject see FATS AND OILS, THE COMPLETE GUIDE TO FATS AND OILS IN HEALTH AND NUTRITION, by Udo Erasmus, Alive Books, Burnaby, BC, Canada.

Conclusion—Quest for the Tree Of Life

The image of the Tree of Life, which has been many things to many people, has been found with the earliest civilizations.

> We know from the Sumer-Babylonian cuneiform tablets that the hero Giglamesh sought such a plant, found it, and was defeated in the last moment of his quest—reminding us of the stories of Isis and the baby son of the Queen of Ancient Phoenicia, who also lost the immortality Isis could have conferred through the queen-mothers fears.
>
> —C. Muses (1989).

Knowledge and use of the sacred cannabis Tree of Life predates the oldest deciphered written records. The Hindus of India took this knowledge with them when they left the Hindu Kush mountains. The traditions continued with the ancient Egyptians, the Mesopotamians and others. The Zoroastrians (Magi) of Persia revered cannabis, the white Haoma, along with the Tree of All Seed. The Scythians, enigmatic Magi of the North, and their trading partners the Thracians, spread this information throughout Europe and the Mediterranean.

> To watch drug history unfold is to tap into the most profound of human senses: *deja vu*—it has all happened before, it will all happen again. Drug-induced distortions of time's pace allow the participant to slip effortlessly from eon to eon, from scene to cosmic scene. And maybe it is this heightening of ancestral memory, this sense of timeless mythology produced by the drugs themselves, that best illuminates the history of drugs through the ages.
>
> —Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA OF DRUGS

Perhaps, as Dr. Aldrich seems to suggest, our quest to partake in the cannabis Tree of Life unmolested, is the same story that has been told since Giglamesh found and lost the flower of eternity over five thousand years ago. Perhaps it is the same story depicted on the Scythian carpet found with two censers containing burnt cannabis residues, which had the repeated design of a horseman approaching the Great goddess who holds the Tree of Life in one hand. Perhaps it is the same story as that of Parzifal's Quest for the Holy Grail.

The collective desire to obtain the Tree of Life is an expression of our deepest yearnings to know the Great Mystery beyond beginnings and endings, compounded with the desire to escape the endless cycle of titillations and antagonisms of the senses teasing us in the Great Mysterious Cosmos of Existence. We are just as close and just as far away from immortality as ever. Perhaps we are more prisoners of information stimulus than our ancestors. Because of our accumulated knowledge it is harder for us to let go of our highly commercialized material lives and pay attention to the potential of collective psychic renewal available through the ongoing evolution of culture symbolized in Myth.

It is harder for us to place blind faith in these apparently contradictory religions left for us by our ancestors. Many of the ideas in the Holy Books of all religions do not seem to apply to our very different modern world. It is like humanity as a whole has lost touch with the Divine, and lacking spiritual guidance, we are in need of an updated version of the ancient myth.

> There is a time for everything,
> and a season for every activity under heaven.
> a time to be born and a time to die,
> a time to plant and a time to uproot,
> a time to kill and a time to heal,
> a time to tear down and a time to build....
> Whatever is has already been,
> and what will has been before;
> and God summons each event back in its turn.
>
> —Ecclesiastes 3

In many of these religions, like the similar creation myths and stories of a Tree of Life, there are prophecies of the end of the world. Many of the ancients felt that the end was coming for them at any time. This is one of humanity's oldest fears. An example of this can be found in the folktale of "Chicken Little," in which "the sky is falling," a theme reported to go back to Sumerian times. Even Christ's own disciples, expected the Apocalypse in their lifetime. Perhaps the stress of impending destruction served some sort of purpose for human cultural development. People grow from the challenges put before them. All of the great teachers of humanity, became great teachers by surmounting the difficulties and opposition placed before them. Perhaps now that humanity has reached such a high level of technical knowledge about the structure and workings of the world around us, the world really has to be on the very edge of destruction for us to take ourselves away from our routinized mundane lives, and take up the quests of our ancestors, the search for freedom, the promised land and the Tree of Life. Hopefully, we will not repeat the story of Giglamesh who lost the plant of immortality shortly after finding it.

After many obstacles to successfully obtaining the plant of immortality Giglamesh turned to his companion the boatman and said, "Urshanbi, this plant is a plant apart, whereby a man may regain his life's breath....Its name shall be 'Man Becomes Young in Old Age.' I myself shall eat it and thus return to the state of my youth." But sadly, shortly after finding the sacred plant, "Giglamesh saw a well whose water was cool. He went down into it to bathe in the water. A serpent snuffed the fragrance of the plant; It came up from the water and carried off the plant. Going back it shed its slough."

Thereupon Giglamesh sits down and weeps, His tears running down over his face: "For whom... have my hands toiled? For whom is being spent the blood of my heart?"

For many cannabis is indeed the prophesied Tree of Life, with its leaves and flowering tops in heaven. But in a way that is just as real to others, cannabis is the devil's weed and Tree of Evil, with its roots in Hell. One person's dope is another person's dharma; the fruit that cannabis bears depends upon the harvester, each shall get their just reward. It all boils down to a matter of perspective. What is of the utmost importance is having the freedom to decide for yourself, either way, and in turn, being able to give back that same freedom to others.

Some who have tread the Ganja-yoga path have later in their lives regretted it. Cannabis has a way of showing a person aspects of themselves that are not always pleasant to see, and people are also known to seek something to blame for their own unhappy state of mind, and pot is as good a scapegoat as any other. H. P. Blavatsky, Theophile Gautier, Fitz Hugh Ludlow and others who had at one time praised cannabis' effects, would later condemn it as a pernicious drug. These people were pioneers traveling in unknown areas of consciousness. Sometimes even the greatest adventurers return home defeated or frustrated, having lost the sacred flower just as they had it in their grasp like Giglamesh did. Many of these people were, as children, the victims of strong religious imprinting that would haunt them for the rest of their lives. People of their era frowned heavily upon the use of such substances. And those who used it did so against strong social taboos which tinctured the sacred smoke with an unfounded sense of sin often resulting in feelings of guilt. Similarly, the harsh laws today's initiates defy to partake of the cannabis sacraments instill in many a sense of paranoia. Unfortunately many of these people, like H.P. Blavatsky and some of the members of the Hashish Club, suffered the fate of many great artists and poets of their time, and found themselves poor and broken at the end of their lives as well as being surrounded by controversy and scandal, their great genius only to be really recognized some time after their deaths.

Hal Lindsey, best known as the right-wing Christian author of THE LATE GREAT PLANET EARTH, a book about Biblical prophecy, has interpreted certain passages in the Book of Revelation as being references to the rise of a religious drug cult, something we suspect some will see in the publication of this book. In a similar manner, some medieval Moslem writers have predicted that nothing but evil will ever come from cannabis. The Moslem stories were not written until after the time of Mohammed, and they are not considered Holy Writ or the words of the Prophet and were probably written in reaction to the "heretical" Sufi movement. But in all fairness, they should be mentioned.

Writings attributed to a Mahmud al-Muhammadi, have the Prophet saying; "...there is a tree called ghubarya, an accursed tree. It will appear at the end of time. Those who eat from it do not belong to us."

The following was written during the middle ages by a Hudhayfah b. al-Yaman: "I went together with the Prophet into the countryside. He saw a tree and shook his head. I asked him why he was shaking his head, and he replied: 'A time will come upon my nation when they will eat from the leaves of this tree and get intoxicated. They are the worst of the worst. They are the bira of my nation, as God has nothing to do with them.'"

Of course as we have shown, there are many positive references about cannabis to be found in the literature of Islam, like the following which was attributed to the Almighty Himself: "When God created this plant and called for it to appear before him, it went to him, and he said to it: 'Be my might, majesty, splendor, and perfection! I have not created a plant nobler and finer than you are. Nowhere else have I let you dwell but in clean minds and the clean stomachs of my servants.'"[1]

The reason for these strong contradictory statements concerning marijuana is that hemp is neither good nor evil in itself. As a great master once said, "There is nothing unclean unto itself." Cannabis is whatever you want to make of it or see in it, and this is for the individual to decide for themselves, and the fruit shall befit the partaker.

> Do not believe in what you have heard. Do not believe in traditions because they have been handed down for many generations. Do not believe anything because it is rumored and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjectures. Do not believe merely in the authority of your teachers and elders. After observation and analysis, when it agrees with reason and it is conductive to the good and benefit of one and all, then accept it, and live up to it.
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> —Gautama Buddha, from the *Kalamas Sutra*

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[1] Reprinted in THE HERB; HASHISH VS. MEDIEVAL MUSLIM SOCIETY, Franz Rosenthal.

Referring to a statement made by Zoroaster, Aleister Crowley commented, "Perhaps hashish is the drug which 'loosens the girders of the soul,' but is in itself neither good nor bad." And Interestingly, in Wolfram's version of PARZIFAL, the Grail is rescued during the war in Heaven between good and evil and brought down to Earth for the benefit of mankind by the Neutral Angels.

Similarly, Crowley states that in the Kabala[2] hemp's effects correspond with both Hod (for self analysis) on the pillar of Severity (female) and with Netzach (voluptuous visions) on the pillar of Mercy (male), balancing out in the ninth sephira, Yesod, on the middle pillar of Equilibrium. "The Ninth Path (Yesod) is called Pure Intelligence because it purifies the Emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division."[3]

The placement of cannabis at this neutral conjunction point is also found in the Moslem tradition as the following story illustrates:

> Mohammed was traveling through the desert one winter and came across a poor snake frozen on the pathway. He was touched with compassion, and put it in his sleeve, where the warmth and glow of his hallowed body revived the reptile to life. As soon as its health was fully recovered, the serpent poked its head forth, and the following conversation ensued.
>
> *Serpent:* Oh, Prophet I am going to bite you.
>
> *Mohammed:* Give me a sound reason, O snake and I will be content.
>
> *Serpent:* Your people kill my people constantly; there is war between your race and mine.

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[2] *777* and Other Qabalistic Writings.

[3] Dion Fortune.

> *Mohammed:* Your people bite my people, the balance between our kindred is even. Between you and me, it is in my favor, for I have done you good.
>
> *Serpent:* And that you may do me no harm, I will bite you.
>
> *Mohammed:* Do not be so ungrateful.
>
> *Serpent:* I will! I have sworn by the Most High that I will!
>
> At the Name, the prophet no longer opposed the viper, but rather bade him to bite on, in the name of God. The snake pierced the blessed wrist with his fangs, which the Prophet did not like. Mohammed shook the snake off, but did him no further harm; nor would he suffer those near him to destroy the snake. Then Mohammed put his lips to the wound, sucked out the poison, and spat it upon the earth. From these drops sprang that "Wondrous Weed" which has the bitterness of the serpents tooth quelled by the saliva of the Prophet.
>
> —L. Cherniak, THE GREAT BOOK OF CANNABIS

The same influences of dark and light are apparent throughout creation, for you can not have black without white, nor beauty without ugliness, pain without pleasure, happiness without sadness, Yin without Yang, male without female, God without Goddess or energy-matter without time-space. This is the same binary code that was utilized in the workings of the ancient Chinese oracle, the Book of Changes or I-Ching, and is the basis for the modern computer. Crowley used ancient Egyptian cosmology to demonstrate this. In this system the Goddess Nuit bending over the earth, represents the infinite void, and the winged globe beneath her represents her consort Hadit, the point of reference in space. The interaction of these opposites creates the universe, around us and has its analog in the atomic structure of our *material* world.

> For I am the first and the last.
> I am the honored one and the scorned one.
> I am the whore and the holy one.
> I am the wife and the virgin...
> I am the bride and the bridegroom,
> and it is my husband that begot me.
> I am the mother of my father
> and the sister of my husband,
> and he is my offspring.
> I am the slave of him who prepared me.

> I am the ruler of my offspring.
> But he is the one who begot me before the time
> on a birthday.
> And he is my offspring in due time...
> For I am knowledge and ignorance.
> I am shameless and boldness.
> I am strength and I am fear.
> I am war and I am peace.
> Give heed to me.
> I am the one who is disgraced and the great one....
> For what is inside of you is what is outside of you,
> and the one who fashions you on the outside
> is the one who shaped the inside of you.
> And what you see outside of you,
> you see inside of you...
> Hear me you hearers,
> and learn my words, you who know me.
> I am the hearing that is attainable to everything;
> I am the speech that cannot be grasped.
> I am the name of the sound
> and the sound of the name.
> I am the sign of the letter
> and the designation of the division...
>
> —From "The Thunder: Perfect Mind," THE NAG HAMADI LIBRARY

When you consider this model of the universe all those "evil" people (who contain "goodness" within themselves) out there become something for the "good" people (who also contain "evil" within themselves) to reflect on and visa versa. As Zoroaster taught his followers, every instance of evil is an opportunity to do good.

Aleister Crowley summed up this formula when he stated that every truth holds its own contradiction and that the sum equation of the universe is 1 + (-1) = O. All of creation is founded on this basic magic formula. The secret is to place yourself between these opposing forces and realize them for what they are. Interestingly zero is the number of the highest card in the Tarot deck, the Fool, and Crowley took this into account, giving the number to cannabis in his essay, "The Most Holy Grass of the Arabs," quoted earlier. Crowley states the hashish initiate is "called the Fool, who is Parsifal, 'der reine Thor,' and referreth to him that walketh in the way of the Tao...he is in Unity with his own Secret Nature." He has taken the middle path of equilibrium in which all opposites are conjoined.

Of course there are many springboards into the One reality. The sacramental use of Ganja is one tool for the development of undivided attention, a tincture for the marriage of the sun and the moon, a gateway to the eternal, and medicine for our ill species and world. Every being, everything, is the feminine and masculine aspects of the Divine interacting, and whatever we make of these is up to us as individuals. We choose our own reality. The key to living in a harmonious world is being able to have the free choice to make up your own mind and being able to do that without infringing on the rights of others.

> DO WHAT THOU WILT, Because people that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice which is called honor. Those same people, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition, by which they formerly were inclined to virtue, to shake off that bond of servitude, wherein they are so tyrannously enslaved; for it is agreeable to the nature of humans to long after things forbidden, and to desire what is denied us....
>
> —Francois Rabelais, GARGANTUA

The Ba-hi' faith states that men and woman are like two wings of a bird, and until the wings are equal the bird can not fly. This is symbolized in the mythology of the ancient Egyptians. The three main gods of the ancient Egyptians were Isis, Osiris and their child Horus. They represented three stages of mankind's development.

The first, the Aeon of Isis, represents the Great Goddess, the Mother of all and the matriarchal societies that flourished up until about five thousand years ago. At this time humanity was basically living in the Tao, and operating more from the right side of the brain. Magic and mythology were a reality in that ancient time. That was the age when all men and all women, were as one man and one woman and occupied the mythical Garden of Eden.

The Aeon of the slain-God, Osiris, represents the next stage of humanity, that of the patriarchy and was initiated with the unveiling of the secret, which had been guarded so carefully from the profane during the Aeon of Isis. Namely that the intervention of the male was necessary for the reproduction of the species, thus the age of the male Creator God was born[4]. The Aeon of Osiris is the age when linear thinking, and self reflection came into being. Humanity operated more from the left side of the brain than the right, examining, separating, identifying, categorizing, labeling, constructing, engineering, making rules and passing laws. Sacred books like the Talmud, the Bible, Koran, Zend-Avesta, the Vedas, Buddhist and Hindu scriptures, etc., have played a major role in the Aeon of Osiris; their pages describe the historic drama of human cultural and religious evolution.

And now we are participating in a global economy drawing us into a global village where the admixture of all cultures can be spiritually indigestible. With electronic and video technology we see famine strike millions in one place, war in another, hunger, pollution, deforestation, industrial disease and so on.

> There are many interesting similarities between our time and those turbulent years when the mighty Roman Empire—one of the most powerful dominator societies of all time—began to break down. Both are periods of what "chaos" theorists call states

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[4] "In the early situation of human culture, the group psyche was dominant. A relation of *participation mystique* prevailed between the individual and his group, and between the group and its environment, particularly the world of plants and animals...For many good reasons, the basic matriarchal view saw no relation between the sexual act and the bearing of children. Pregnancy and sexuality were dissociated both in the inner and outward experience of woman. This may be readily understood when we consider that these early societies were characterized by a promiscuous sex life that began far before sexual maturity...In the primordial phase, therefore, the woman always conceived by an extrahuman, transpersonal power...." (Erich Neumann, THE GREAT MOTHER). This comment can be seen as referring to the earliest beginnings of the Matriarchal Circle, and not the high Matriarchal civilizations that came later, i.e., Mohenjo-Daro and Crete.

> of increasing systems disequilibrium, a time when unprecedented and unpredictable systems change can come about. If we look at the years immediately before and after the death of Jesus from the perspective of an ongoing conflict between androcracy [dominator] and gylany [partnership], we find that, like our own time, this was a period of strong gylanic resurgence. This is no great surprise, for it is during such periods of great social disruption that, as Nobel-Prize-winning thermodynamicist Ilya Prigogine writes, initially small "fluctuations" can lead to systems transformation.
>
> —Riane Eisler, THE CHALICE AND THE BLADE

Like the reinstitution of Haoma in the Zoroastrian version of the apocalypse, and the ambrosial wine in the Moslem myth, the Tree of Life is at the end of the Bible and therefore symbolizes the end of that book and the beginning of a new Golden Age. The Aeon of Horus represents this age. Horus is the child of both Isis and Osiris, taking from the best qualities of each and combining them in a unified and balanced force. We who present the collective *Gnosis* given in this book propose that this information about the holy Ganja being revealed to you is a symbol of the sacred marriage of Isis and Osiris celebrated by the birth of their child Horus and dawning in a new Golden Age.[5]

> Christianity and all cognate religions worship death, glorify suffering, deify corpses. The new Aeon is the worship of the spiritual made one with the material, of Horus, of the Child, of the Future....The establishment of a new Aeon, this new fundamental principle, is the great work now to be accomplished in the world.
>
> —A. Crowley, "The Equinox of the Gods," (London O.T.O., 1936)[6]

> Pogge and Wissman, during their explorations of Africa in 1881 visited the Bashlinge. They found large plots of land around the villages used for the cultivation of hemp. Originally there were small clubs of hemp smokers, bound by ties of friendship, but these eventually led to the formation of a religious cult.

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[5] See Revelation 12:1-6, for the prophet John's cryptic version of this formula.

[6] Reprinted in the HOLY BOOKS OF THE THELEMA, A. Crowley.

The Bashilenge called themselves "Bena-Riamba—"the sons of hemp," and their land "Lubuku," meaning friendship. They greeted each other with the expression "moio," meaning both "hemp" and "life."

—Sula Benet, *Early Diffusion and Folk Uses of Hemp*[7]

MOIO

A day will come when you will walk hand in hand,
Pagans and Christians, with your eyes open,
Nourished with the herb of Life.
Fantasies will appear to you as fantasies,
And you will stretch out your hands,
So that of all that is vital,
You too, might hold something....

—Kostis Palamas, from *The Twelve Discourses of the Gypsy* (1921)

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[7] "The hemp pipe assumed a symbolic meaning for the Bashilenge somewhat analogous to the significance which the peace pipe had for American Indians. No holiday, no trade agreement, no peace treaty was transacted without it." (Sula Benet, *Early Diffusion and Folk Uses of Hemp.)*

In yet another similarity, in India oaths are sworn on a bhang leaf. "Even to a truthful witness an oath on the bhang leaf is dreaded. To one who forswears himself the bhang oath is death." (J.M. Campbell, *On the Religious Uses of Hemp).*

Afterword

My reaction to reading GREEN GOLD THE TREE OF LIFE, MARIJUANA IN MAGIC AND RELIGION

—George Clayton Johnson

My spirit has been brightened by this mind-expanding book. As I read through GREEN GOLD THE TREE OF LIFE, I came to better understand myself as I traced the *Gnostic Idea* of the fabulous tree through the ages.

In these lucid pages, I found compelling confirmation of many things I had long believed and rich food for many hours of thought.

I was especially fascinated with the astonishing premise that the oil from hemp seed has the power to configure the brain and nervous system to harbor *pi*-electron clouds which are the source of *mind* and a storehouse for energetic photons within the body and that anyone who provides himself with the life-giving electron-rich oils can gain greater awareness, sensitivity and more perfect health.

We are told that through the simple expedient of consuming the oil from the seeds of the Marijuana plant, it is true that because of the high concentration of the essential fatty acids LA and LNA in the hemp seed, one can store photons in the electron clouds (*pi* electrons) in the brain and nervous system and thereby brighten the mind and increase the life force.

Since the most highly unsaturated fatty acids are located in the brain, there we find the highest density of *pi*-electron cloud flux. In the "cloud flux," the brain generates mind.

We are told that seeds of the hemp plant contain all the essential amino acids and essential fatty acids necessary to maintain healthy human life.

Hemp seed, the fruit of the hemp plant, is the best source of essential fatty acids (hempseed oil contains 80-81% EFAs). Biochemist Dr. R. Lee Hamilton said, "The EFAs are responsible for our immune system."

> Studies done by Dr. Johanna Budwig indicate that a balanced diet of essential fatty acids will keep our cells biologically electron rich. In her book, FLAX OIL AS A TRUE AID AGAINST, ARTHRITIS, HEART INFARCTION, CANCER AND OTHER DISEASES, Budwig goes on to quote physicist Dassauer: "If it were possible to increase the concentration of solar electrons tenfold in this biologically electron rich molecule, man would live to be 10,000 years old."
>
> —GREEN GOLD THE TREE OF LIFE, MARIJUANA IN MAGIC AND RELIGION

With all these fragments from arcane documents, a welter in my mind, I ask myself, "Have they done it? Have they discovered the Tree of Life?"

Lo, a fable:

> So God created Man and Woman in his own image. In the image of God created him. Male and Female created he them…
>
> And the Lord God planted a garden Eastward in Eden; and there he put the man whom he had formed…
>
> And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; The Tree of Life also in the midst of the Garden, and The Tree of Knowledge of Good and Evil.
>
> Now the Lord God commanded the man, saying, Of every tree in the Garden thou mayest freely eat. But the Tree of the Knowledge of Good and Evil thou shalt not eat of it. For in the day that thou eatest thereof you shalt surely die...
>
> —Genesis, The Holy Bible King James Version

> And Ialdobaoth becoming arrogant in spirit, boasted himself over all those who were below him, and explained, I am Father and God, and above me is no one.
>
> His mother, hearing him speak thus, cried out against him, "Do not lie Ialdobaoth, for the Father of all, the primal ANTHROPOS is above you; and so is Anthropos, the son of Anthropos."
>
> —*The Gospel of Philip,* THE NAG HAMADI LIBRARY

> "When I created Mithra of the Broad Pastures, Ahura Mazda declares, I made Him as worthy of veneration as myself."
>
> —Mircea Eliade, A HISTORY OF RELIGIOUS IDEAS VOL I, quoting from, *The Mihr Yast*

> Now the serpent was more subtle than any beast of the field that the Lord God had made. And he said unto the woman, yea, hath God said, Ye shall not eat of every tree of the Garden?
>
> And the woman said unto the Serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
>
> And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes will be opened and ye shall be as Gods knowing good and evil.

—*Genesis,* HOLY BIBLE, King James version

Nay, for I am of the serpent's party, knowledge is good, be the price what it may.

—Aleister Crowley, *The Psychology of Hashish*

> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wiser, she took of the fruit thereof and did eat, and gave also unto her husband with her: And he did eat.
>
> And the eyes of them both were opened, and they knew they were naked; And they sewed fig leaves together and made themselves aprons.

—*Genesis,* HOLY BIBLE, King James version

It is neither the transmutation of base metals, nor the life-prolonging elixir which are the ultimate and absolute objects of the alchemical search. Obviously the condition of perfection, or of supreme illumination, which the discovery of the stone affords is quite ineffable and transcends such mundane considerations as the supposed finality of death.

—THE FUCANELLI PHENOMENON

> And the Lord God said unto the woman, What is that thou hast done? And the woman said, The serpent beguiled me and I did eat...

—*Genesis,* HOLY BIBLE, King James version

For the Tree of Life is Christ. He is wisdom; He is also the Word. He is life, the power and the door.

—*The Teachings of Sylvanus,* THE NAG HAMADI LIBRARY

...the disciples inquire further as to the nature of the Baptism of incense, the Baptism of the Holy Spirit and the Spiritual Chrism, and ask that the "Mystery of the Light of the Father" be revealed to them.

Jesus said unto them, "As to these mysteries which ye seek after, there is no mystery which is higher than them. They will bring your souls into the light of lights, into the regions of truth and righteousness, into the region of the Holy of all Holies, into the region where there is neither female nor male, nor form in that region, but only light, unceasing, ineffable."

—FRAGMENTS OF A FAITH FORGOTTEN

This very active, very dynamic, very energetic photon can be captured by electrons that are in resonance with the photon...

—*The Fat Syndrome and the Photon of Solar Energy*

About the same time (300 BCE) the Gnostics (meaning Knowledge) are believed to have formed in Egypt. The Gnostic faith was a synthesis of neo-platonic, Egyptian, Zoroastrian, Jewish and Hindu-Buddhist ideology. The Gnostics practiced equal rights among men and women, recognized both the masculine and feminine aspects of the Divine and alternated the leadership roles in their ceremonies.

Not all information concerning Christianity was lost. Some groups managed to hide fragments of their manuscripts, as did the Gnostics and Essenes. Others escaped, leaving descendants to carry on their traditions...

—GREEN GOLD THE TREE OF LIFE, MARIJUANA IN MAGIC AND RELIGION

The inhabitants (pagans) of the country whose conduct was less exposed to the eye of malicious curiosity, disguised their Religion under the appearance of Convivial meetings...

—THE DECLINE AND FALL OF THE ROMAN EMPIRE

Pantheism is "the doctrine that God is the transcendent reality of which the material universe and man are only manifestations... Any religious belief or philosophical doctrine that identifies the universe with God."

—WEBSTER'S NEW UNIVERSAL UNABRIDGED DICTIONARY

The Gnostic Christians rose above the rest revealing that Christ the Saviour was not a God-man of flesh and blood, but the Godness in human beings and various methods could be utilized to awaken the human soul to its own Christness which would lead it out of the ignorance and illusion of the material world into the universe of light emanating from the ineffable one.

—GREEN GOLD THE TREE OF LIFE, MARIJUANA IN MAGIC AND RELIGION

We would be better advised therefore, when speaking of libido, to understand it as an energy-value which is able to communicate itself to any field of activity what so ever, be it power, hunger, hatred, sexuality, or religion, without ever being itself a specific instinct.

—SYMBOLS OF TRANSFORMATION

"In order to be able to speak of any kind of future life there must be a certain crystallization, a certain fusion of man's inner qualities, a certain independence of external influences. If there is anything in man able to resist external influences then this very thing itself may be able to resist the death of the physical body..."

—G. Gurdjieff, quoted in IN SEARCH OF THE MIRACULOUS

Gurdjieff, therefore postulated a fourth way, which he called the way of the sly man. It consisted of working simultaneously on the body, mind and emotions. It did not require the withdrawal from society of the other three systems. On the fourth way, the aspirant should do nothing he did not understand—except on an experimental basis under the guidance of a teacher.

—IN SEARCH OF THE MIRACULOUS

A man who follows the fourth way knows quite definitely what substances he needs for his aims and these substances can be produced within the body by a month of physical suffering, by a week of emotional strain, or by a day of mental exercise. Also that they can be introduced to the organism from without, if it is known how to do it.

And so, instead of spending a whole day to exercise like a yogi, a week in prayer like a monk, or a month in self-torture like a fakir, he simply prepares and swallows a little pill which contains all the substances he wants and in this way, without loss of time, he obtains the required result.

—THE FUCANELLI PHENOMENON

Cabala, like dope, is a deliberate attempt to overthrow the linear left brain and to allow the contents of the wholistic right brain to flood the field of consciousness

—CABALA, TASTING THE FORBIDDEN FRUIT OF THE TREE OF LIFE

> And the Lord God said, Behold, the Man has become as one of us, to know Good and Evil: And now lest he reach forth his hand and take of the Tree of Life, and eat, and live forever: Therefor the Lord God sent him forth from the Garden of Eden to till the ground from which he was taken: So he drove out the Man; And he placed at the East of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the Tree of Life

—*Revelation,* HOLY BIBLE, King James version

...as the great Francois Rabelais predicted almost 500 years earlier, the use of cannabis has led to the rediscovery of religious use of powerful psychedelics and the artful (al)chemical manufacture of even more powerful entheogenic potions. Heaven Storming is once again a very real possibility available to more people than ever before...

—GREEN GOLD THE TREE OF LIFE, MARIJUANA IN MAGIC AND RELIGION

He who does not drink of my blood [hempseed oil] and eat of my flesh [hempseed] so that he will be made one with me and I with him, that same will not know salvation.

—MYSTERY RELIGIONS AND THE ANCIENT WORLD

> And He showed me a pure river of water of life, clean as crystal, proceeding out of the throne of God and of the Lamb.
>
> In the midst of the street of it, and on either side of the river was there the Tree of Life which bear twelve manner of fruits, and yielded her fruit every month: and the leaves were for the healing of nations.
>
> And there will be no more curse: but the Throne of God and of the Lamb shall be in it and His servants shall serve Him.

—*Revelation,* HOLY BIBLE, King James version

And the Tree of Eternal Life is as it appeared by God's will, to the North of Paradise so that it might make eternal the souls of the pure, who shall come forth from the modeled forms of poverty at the Consummation of the Age.

—*On the Origins of the World,* THE NAG HAMADI LIBRARY

> They will see His face and His name will be in their foreheads. There will be no more night; they will not need the light of a lamp or the light of the Sun, for the Lord God will give them light.
>
> —*Revelation,* HOLY BIBLE, King James version

Can the hemp plant be truly the mythological "Tree of Life" as the authors contend?

Can one reach forth and eat of it and increase longevity?

Will it's leaves heal the nations?

Does it bear twelve manner of fruits and yield her fruit every month?

Is the amazing hempseed oil only one manner of fruits?

A science fiction writer might see a glorious vision shining through this multi-leveled book, for is the photon not immortal?

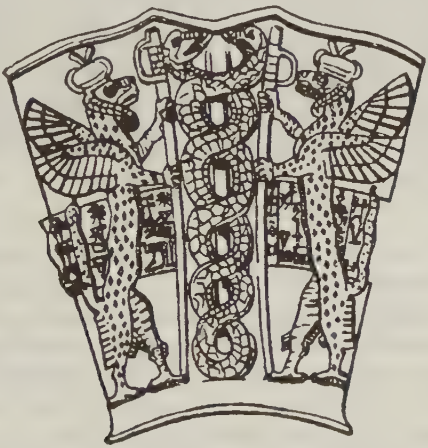
In a moment of bedazzlement, he might grok the astonishing role that hempseed oil and other hemp products will surely play in giving the people of the Earth *pi*-electron rich, healthy bodies and minds shining with inner radiance, seeing therein perhaps, the power of light (Ahura Mazda) to create Christ-consciousness (Mithra) within the brain and throughout the nervous system in electron clouds that are photon traps. He might therefor believe that following the path of the sly man, that man and woman might glory in the power of Anthropos and the Son of Anthropos to command God and at least, armed with the truth and unafraid of the flaming sword, storm the Gates of Heaven Itself to stand facing Ialdobaoth in all his stubborn pride, saying, "Yes, we have eaten of the Fruit of the Tree of Knowledge, and have chosen! Yes, we have reached out our hand and eaten also of the Tree of Life and will live forever! We have come to take our rightful place in the starry universe."

Will the Mother (Sophia) of Ialdobaoth, in her infinite wisdom, while petting the subtle serpent, smile and say to her errant son, "There, I told you so."?

Tree of Knowledge and Sacred Drink of Immortality

by Lynn Osburn

The Sumerian myth of the *huluppu*-tree is at least four thousand years old. It is the oldest written story yet deciphered about a special divine shrub that produced *food of the gods*. After the regions of the universe and powers of the world had been established and the gods had taken their places, "a tree, a single tree, a *huluppu*-tree was planted by the banks of the Euphrates."[1] The Euphrates river is the *waters* (semen) of Enki (Ea), symbolically the *huluppu*-tree was planted *by* the god of Wisdom, the Creator god, Enki. However, at that time Enki had set sail for the underworld. The Great Below rocked Enki and the turbulent Euphrates threatened to wash the *huluppu*-tree away. Inanna (Ishtar) Enki's granddaughter saved the plant and nurtured it for her throne. "Then a serpent who could not be charmed made its nest in the roots of the *huluppu*-tree. The *Anzu*-bird set his young in the branches of the tree. And the dark maid Lilith built her home in the trunk."[2] When the gods could do nothing to remove the chthonic powers from the *huluppu*-tree, a hero, Gilgamesh harnessed the powers in the plant and fashioned Inanna's throne.



King Gudea's Cup: The Serpent Lord; Sumer, c. 2025 BCE

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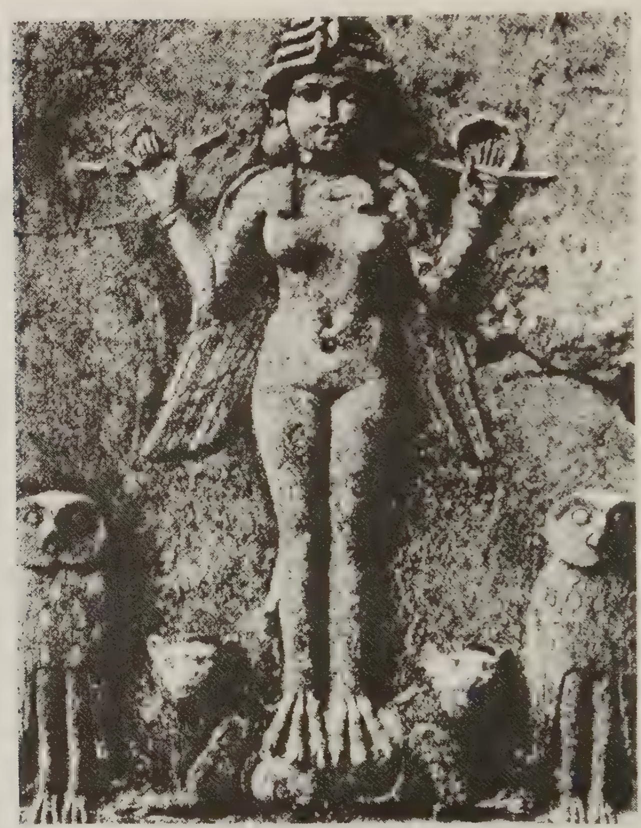
[1] "The *Huluppu*-Tree," in INANNA QUEEN OF HEAVEN AND EARTH, HER STORIES AND HYMNS FROM SUMER, Diane Wolkstein and Samuel Noah Kramer; page 7.

[2] *Idbid*, p. 6.



Goddess from the Other World, Cylinder Seal on Hematite, from Isin-Larsa—Old Babylonian period, c. 2000-1600 BCE

The Sumerians associated snakes with renewal and immortality because every year the snake shed its worn out skin for a new one. The serpent that could not be charmed nesting at the root of the *huluppu*-tree refers to the plant's ability to initiate knowledge of truth that will dispel the charm of delusion. To the Sumerians the serpent was a manifestation of the consort of the goddess. His name was Ningizzida, "Lord of the Tree of Truth."[3] Such power is beyond the control of gods and goddesses—transcendent to processes and personalities. This Chaos-truth potential is personified as Lilith—the indomitable outlaw goddess, rarely mentioned in the Sumerian pantheon. Truth is often outlawed but never vanquished. Lilith is the Sumerian counterpart of Kali the Hindu goddess of destruction. The Sumerians consumed a psychoactive beverage as an offering to the benevolent aspect of Lilith, Inanna. Similarly, the Hindus consumed a psychoactive cannabis drink, *bhang,* as an offering to Kali. The *Anzu*-bird is a lion-headed eagle and represents the dazzlingly brilliant rushing force of an expanded consciousness imparting revelation of the truth that can create new world orders or destroy old ones. (Hero Ninurta battles *Anzu*-bird to regain the stolen Tablet of Destinies; stone sculpture in the temple of Ninurta at Nimrud, Iraq; *Monuments of Nineveh*)

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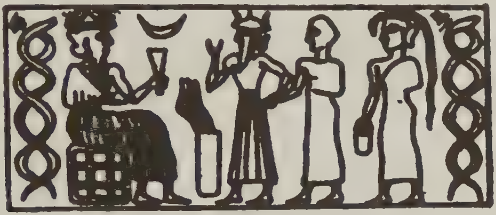
[3] OCCIDENTAL MYTHOLOGY, Joseph Campbell; p. 9; citing William Hays Ward, *The Seal Cylinders of Western Asia,* (Washington, DC, 1910); citing Leon Heuzey, *Catalogue des antiques chaldeennes* (Paris, 1902).



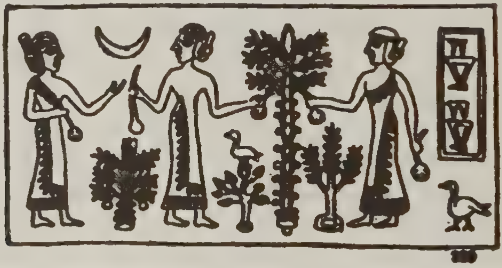
"The Serpent Lord Enthroned"

In an Akkadian Cylinder Seal: "The Serpent Lord Enthroned" from 2350-2150 BCE we see, from right to left the personification of the entheogenic drink of immortality—it is the god within carrying a pale containing the sacred drink. The snake draped over his head looking at him eye to eye is symbolic of the expanded state of consciousness brought on by the *soma/bhang*. This exalted state, personified as his personal god, leads the initiate to the fire of revelation and the renewal of Truth depicted by the Serpent Lord holding the chalice containing liquid immortality with the crescent moon above and the fire below.

The Sumerians cultivated a large variety of plants. The date palm was especially important to them economically and spiritually because it provided them with nutritious fruit and numerous useful by-products were fashioned from its leaves, branches, fiber and wood. Libations of water were poured over branches and fruit of the date palm in public ceremonies to insure a good crop.

However, the date palm has none of the psychoactive attributes alluded to inhabit the *huluppu*-tree. On the other hand cannabis does. One of the psychic attributes of cannabis intoxication is to question the authority of the ruling order—critique it against a sense of ideal Justice instead of mute acquiescence. Coincidentally, cannabis produces a nutritious fruit and numerous by-products were fashioned from its fiber and stalks—hemp canvas and rope were essential to caravan trade before the advent of the Sumerians.

Other plants beside the date palm grow in "The Garden of Immortality," from a Babylonian Cylinder Seal, c.1750-1550 BCE. The pictorial portrays the goddess of the underworld in dual aspect tending the Garden. If one follows the dynamic hand-to-hand flow from right to left, a bird is head level with a fruit cluster held by the right goddess. She picks a date cluster; the left goddess is doing the same; a bird is perched in a plant below the date cluster the left goddess is picking. Both are facing a woman at the left who receives the fruit from the goddess on the left. The crescent moon is above the cluster the left goddess hands to the woman. The goddess of the underworld presides over initiation rituals. The bird represents the flight of imagination and consciousness to be attained from the fruit gathered by the goddesses. The bird in the middle bush indicates the fruit for this drink of immortality is to be picked and blended from the two plants below—not the dates above. The crescent moon is symbolic of consciousness and regeneration. The woman on the left is the recipient of divine consciousness attained through initiation with a sacred drink.

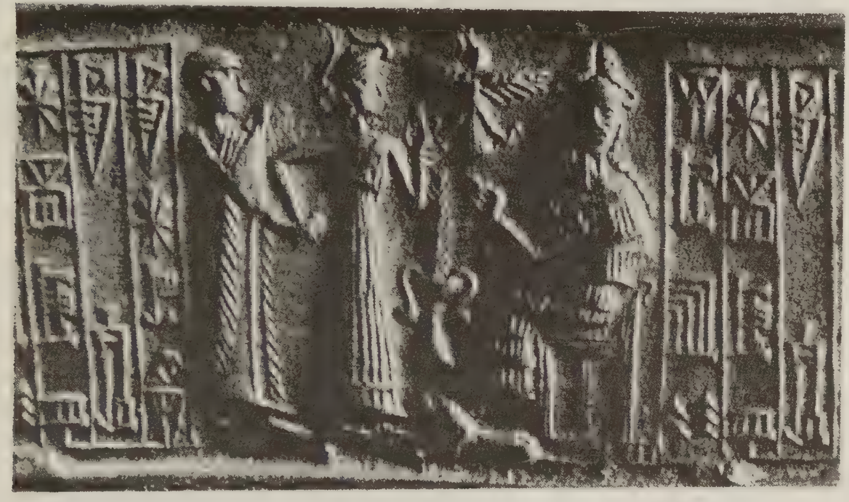


"The Garden of Immortality"

To the casual or uninitiated observer, The Garden of Immortality Seal merely represented an actual harvest of produce spiritually governed by the goddess. Mystic initiation into divine consciousness with the drink of immortality was an esoteric undertaking controlled at first by priests and priestesses. Public religious occasions called for libations of beer and wine ceremonially offered to the gods and liberally given to the participants in the public celebrations. The initiates knew how to read the esoteric symbolism, after all it was the initiates that invented written symbols to express abstract religious ideas. The pragmatic use of the religious symbols lead from pictographic to phonetic ciphers that became the written word.

A steatite cylinder seal from the Neo-Sumerian period, c 2112-2004 BCE belonged to Lu-igallim the *lumah*-priest of Ninibgal, Lady of the Big

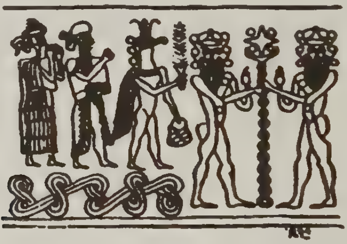
House, another name for Inanna. He is the initiate being led by the hand of a supplicant goddess to the heavenly revelation of Inanna. A vessel floats between the supplicant goddess and Inanna. It contains a single palm branch with a pair of stylized serpentine fruit clusters. Below the vessel is a lion; Inanna rests her feet on its back. Above the feather-like branch soars the *Anzu*-bird, head level with the goddesses. It is no coincidence the style of the palm branch and the *Anzu*-bird wings look similar in appearance. Both are also accurate depictions of a marijuana leaf segment.



Cylinder seal of Lu-igallim the *lumah*-priest.

An initiate reading the symbolism in this seal would conclude Lu-igallim had partaken in the sacred cannabis drink and had ridden its power, the lion, to the heights of divine revelation and truth, the *Anzu*-bird—expanded consciousness. The pair of serpentine structures draped like wings over the vessel allude to the Serpent Lord of the Tree of Truth. The *Anzu*-bird and the Serpent Lord are thus connected in the flight of the initiate under the influence of the sacred cannabis drink. This 4000 year old seal shows the evolution of imagery representing the religious use of cannabis. Initially the attributes of marijuana were represented by the date palm because of parallel commercial utility, but the date palm is not psychoactive so the flight of the *Anzu*-bird was added to scenes depicting initiation with the cannabis drink. The feather became associated with cannabis intoxication and Truth.

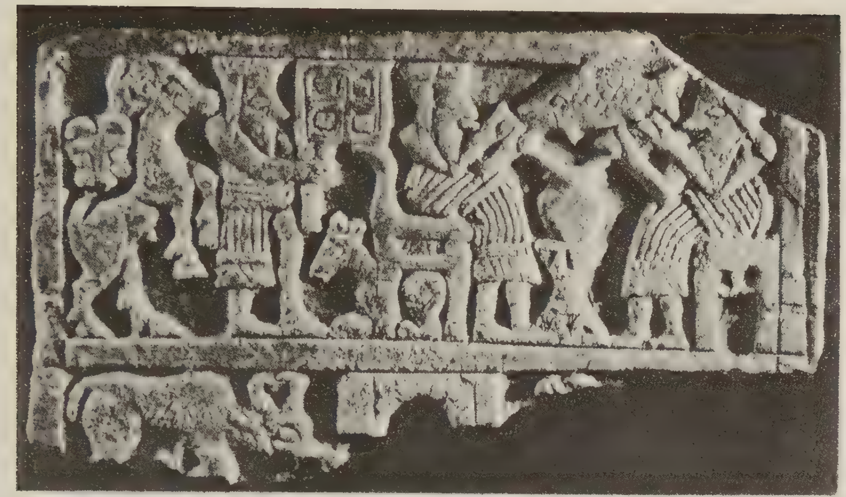
An esoteric interpretation of a Syro-Hittite Cylinder Seal: "Gilgamesh at the *Axis Mundi*," from 1600-1350 BCE shows Gilgamesh in dual aspect has attained the absolute Truth—the axis around which all things turn. This enlightenment is represented by two intertwined snakes forming a staff with a four pointed star resting in the crescent of the snake heads (later known as the caduceus staff of Hermes). To the left of this scene a goddess, god and *Anzu*-bird stand on the body of a snake pair that repeats the infinity (and immortality) symbol, a figure eight, five times: one for the three plus the serpent/plant and hero. The goddess, god and *Anzu*-bird represent aspects of "The Lord of the Tree of Truth," and the Tree herself. The *Anzu*-bird carries a cauldron in one hand and a cup with a plant rising out of it. The plant appears to be a palm leaf but that is to appease the curiosity of the uninitiated public. The allusion here is again to the psychoactive cannabis plant which like the date palm produces both fruit and fiber. Esoterically the seal says the hero who partakes of the sacred drink may know the Truth that upholds the World.



"Gilgamesh at the *Axis Mundi*"

The Lord of the Tree of Truth in his more human aspect is Dumuzi (Tammuz) son of Enki. His consort wife is the goddess Inanna, granddaughter of Enki. Wisdom's offspring were depicted consuming a sacred drink either together or with initiates. The sacred beverage can be likened to *soma* and *bhang*, sacred drinks of the Hindus. The symbols appearing with the cauldron vessel and goddess/god refer to the main entheogenic ingredients in the drink. The fish symbolism of Enki and his sages and the snake symbolism of Dumuzi refer to cannabis; the gazelle of Dumuzi refers to Amanita muscaria. The symbols also refer to states of consciousness.

When Inanna was brought back to life and escaped from the underworld by the *me* (power of order from chaos) of Enki, she was pursued by the relentless *gallu* demons bent on taking someone to replace Inanna in the underworld. She found Dumuzi in full array under the influence of the sacred drink and not in morning at her loss. She told the *gallu* demons to take him. Dumuzi escaped once by calling upon the god of justice, Utu, for the power to turn his arms and legs into snakes to avoid the *gallu*. When they caught up to him again he turned his arms and legs into

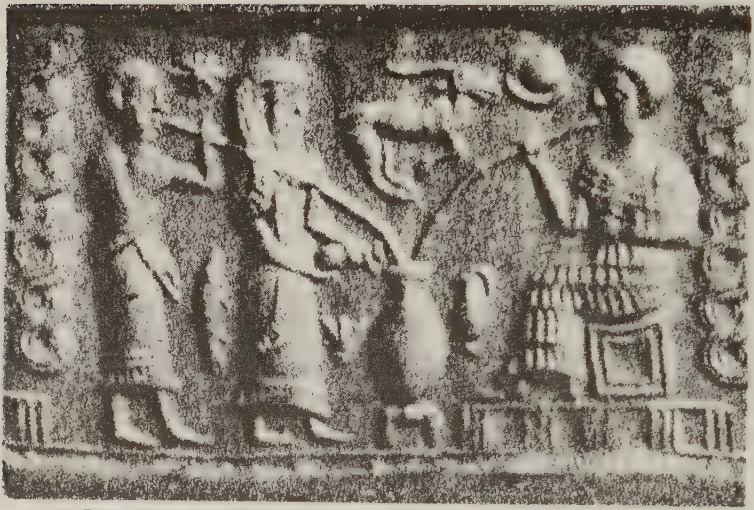


Two sages drinking *soma* depicted on the upper half of a votive plaque from the temple of Innanna (Ishtar) at Nippur" (Iraq Museum, Baghdad).

gazelles and escaped a second time. The gazelle, traditionally is associated with mental leaps through divine intoxication.

Through tubes two sages partake of *soma* in the urn/cauldron depicted in the plaque below. The fish floating above the *soma* vessel represents Enki (Ea), god of wisdom, and the seven sages he sent to teach the arts of civilization to humanity. The sages were often depicted as seven golden fish living in the Apsu, the fresh water sea in southern Sumer. The Wisdom drink of Enki contained cannabis symbolized by the fish floating over the sacred vessel; the fish is the symbol of wisdom (Truth) intoxication with cannabis—the mystical *huluppu*-tree of Enki. The Apsu was the domain of Enki.

Mesopotamian god (Dumuzi Tammuz) drinking intoxicating beverage with worshiper. The *soma* is administered by a priest. The symbols floating level with the urn/cauldron between the god, priest and worshiper represent the ingredients in the soma. The symbols at head level represent the state of consciousness attained. The gazelle, often an esoteric representation of the sacred mushroom Amanita muscaria, carries the light of mind—the scintillating point at the worshipers forehead, over to divine illumination—the sun cradled in the crescent moon floating at forehead level of Tammuz. In this portrayal on a cylinder seal, the initiate may have drank the magic mushroom soma beverage under the guidance of the priest.



Dumuzi/Tammuz drinking intoxicating beverage with initiate.

The Goddess and the Tree of Life

by Chris Bennett

The advent of Jesus and Gnostisism, with its *secret sacraments*, *incense of eternity*, and worship of the goddess of Wisdom, Sophia, brought a valant atempt to reestablish the Goddess in Judaic culture:

> When we look closely, not only at what Jesus taught but at how he went about disseminating his message, time and time again we find that what he was preaching was the gospel of a partnership society. He rejected the dogma that high ranking men—in Jesus' day, priests, nobles, rich men and kings—are the favorites of God. He mingled freely with women, thus openly rejecting the male-supremacist norms of his time. And in sharp contrast to the views of later Christian sages, who actually debated whether woman has an immortal soul, Jesus did not preach the ultimate dominator message: that women are spiritually inferior to men.
>
> —Riane Eisler, THE CHALICE AND THE BLADE

In the NAG HAMADI LIBRARY'S "On the Origins of the World," Sophia's (the female personification of wisdom) daughter *Zoe*, also referred to as *Eve of Life* (Eve of Zoe), turns herself into a tree to hide from the Authorities.[1] Buffie Johnson in LADY OF THE BEASTS said of the Tree of Life: "The Mother Goddess, strongly connected with the Tree of Life, is in a sense the tree itself. At the same time she is outside the tree, vivifying it to bud and flower."

Johnson commented further: "The serpent Goddess survives today as the Caduceus of the medical profession, its rod representing the Tree of Life. It was believed to induce a state of trance." Interestingly, a hemp stalk with the figure of a snake carved into it was an instrument used in ancient Chinese medicine.[2] Johnson also said the Tree of Life was a trance inducer.

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[1] "Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of aquaintance and remained there. And they pursued her, and she revealed to them that she had gone into a tree and become a tree. Then entering a great state of fear, the blind creatures fled." (*On the Origins of the World*, THE NAG HAMADI LIBRARY).

[2] Ernest L. Abel, MARIJUANA: THE FIRST TWELVE THOUSAND YEARS.

> ...the orders of this powerful upstart god Jehova that Eve may not eat from a sacred tree (either of knowledge of divine wisdom or of life) would have been not only unnatural but sacrilegious. Groves of sacred trees were an intergal part of the old religion. So were rites designed to induce in worshippers a consciousness receptive to the revelation of divine or mystical truths—rites in which women officiated as priestesses of the goddess.
>
> —Riane Eisler, THE CHALICE AND THE BLADE

> The *axis mundi* was often associated with male gods, as either a Great Serpent or World Tree more or less recognized as a phallic symbol...Yet among the oldest traditions may be found hints that this world-supporting tree or pole was female. Even as Yggdrasil, the World Tree of the Vikings, it showed many parallels with birth-giving, fruit—or milk—producing mother trees of the Near East, under its older name of Mjotvidr or Mutvidr, "Mother-Tree." Sometimes it was Mead-Tree, like "the milk-giving tree of the Finno-Ugric peoples, a symbol which must go back ultimately to Mesopotamia, and be of great entiquity." It was said that "the tree is the source of unborn souls," which would give birth to the new primal woman, Life (Lif) in the new universe after the present cycle came to an end. Its fruit could be given to women in childbirth "that what is within may pass out." The spring at the tree's root was a fountain of wisdom or of the life giving fluid *aurr*, which may be likened to the "wise blood" of the Mother—that much-mythologized feminine life-source likened to the kula nectar in the uterine spring of kundalini, as if the maternal tree upholding the universe were the Mother's spine with its many chakras."
>
> —Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS, with quotes from, H.R.E.Davidson, GODS AND MYTHS OF THE VIKING AGE.

In light of the Goddesses early connection with the Tree of life, it is not at all surprisng to find that the Goddess can also be connected with the star of the holy hemp plant:

> There are many legends which tell how the Goddess was born of a star. Sirius (Sept.) was regarded as the sacred star of Isis (Aug–Sept), it is called the "grandmother" by the Bush (wo)men and it is of great and sacred importance to the Dogon people of Mali.
>
> —Monica Sjoo, NEW AGE AND ARMAGEDDON

The Dogon people recognize Sirius as the planet from which their holy cannabis came from. (See chapter 6, *Egypt*.) A number of scholars have pointed to an earlier Egyptian influence on the Dogon cosmology; and the Queen of Heaven, Isis, connected with this same star.[3]

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[3] "Ancient Egypt may have contributed its share to the gorgeous symbolism of the Catholic Church as well as to the pale abstractions of her theology. Certainly in art the figure of Isis suckling the infant Horus is so like that of the Madonna and

In PLANTS OF THE GODS Shultes and Hoffman describe an excavation of Scythian burial tombs constucted in 300 B.C. in Western Alta, Along with two hemp burning censers, archaeologists found a massive felt rug measuring 15 by 21 feet with "a border frieze with a repeated composition of a horseman approaching the Great Goddess[4] who holds the Tree of Life in one hand and raises her other hand in welcome." (Perhaps this is a potential early source for the Grail legend.)

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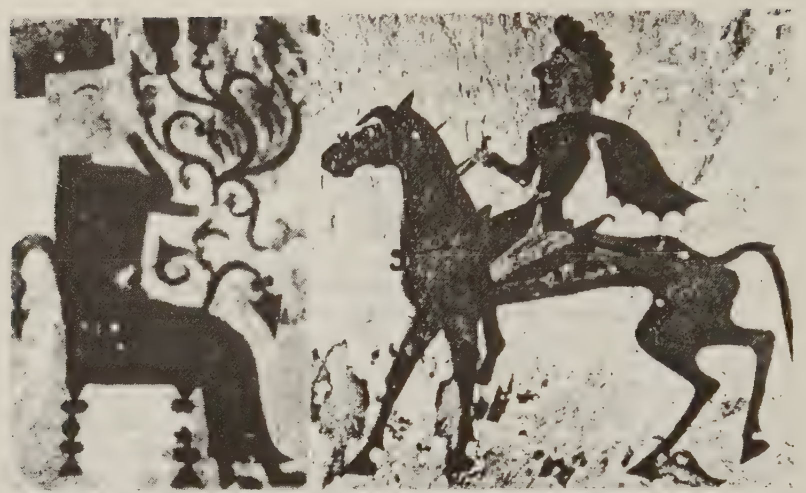
child that it has sometimes recieved the adorations of ignorant Christians. And to Isis in her later character as patroness of mariners the Virgin Mary perhaps owes her beautiful epithet of Stella Maris, "Star of the Sea," under which she is adored by tempest-tossed sailors. The attributes of a marine deity may have been bestowed on Isis by the sea-faring Greeks of Alexanderia. They are quite foriegn to her original character and to the habit of the Egyptians, who had no love of the sea. On this hypothesis Sirius, the bright star of Isis, which on July mornings rises from the glassy waves of the eastern Mediterranean, a harbinger of halcyon weather to mariners, was the true Stella Maris, 'the Star of the Sea.'" (J.G.Frazer, THE GOLDEN BOUGH, 1922).

[4] "The only deity shown in Scythian art was the Great Goddess whom the Greeks called Artemis, or Hestia or Gaea (The Earth)...Scyhtians were governed by priestess-queens, usually buried alone in richly furnished *Kurgans* (queen-graves)...The moon-sickle used in mythical castrations of gods was a scythian weapon. A long handled form therefore came to be called a scythe, and was assigned to the Grim Reaper, who was originally Rhea Kronia in the guise of Mother Time, or Death - the Earth who devoured her own children. Scythian women apparently used such weapons in battle as well as in religious ceremonies and agriculture. Diodorus said Scythian women 'fight like the men and are nowise inferior to them in bravery.' A Scythian girl was allowed to marry only after she had killed three enemies in battle." (Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS).



Felt rug measuring 15 by 21 feet from Pazyryk excavation (300 BCE), with a border frieze composed of repeated frames of a horsman approaching the great goddess who holds the Tree of Lofe in one hand and raises her other hand in welcome.

Also in PLANTS OF THE GODS we find:

> It has recently been learned that Indians in the Mexican states of Veracrus, Hidalgo, and Pueblo practice a communal curing ceremony with a plant called Santa Rosa, identified as *Cannabis sativa*, which is considered both a plant and a sacred intercessor with the Virgin. Although the ceremony is based on Christian elements,the plant is worshipped as an earth deity and is thought to be alive and to represent a part of the heart of God.

"Mary jane" and "Kali-weed" are two of the feminine names given to "our lady of the hemp," as the eminent Dr. Robert S. De Ropp so eloquently called this wonderful plant.

The medieval Sufi author, Attar, also paid tribute to the feminine aspects of hashish in his "Conference of Birds" which has her arrive in the form of a parrot, probably in reference to cannabis' oratory enhancing properties:

> "…with sugar in her beak, dressed in a garment of green, and round her neck is a collar of gold." He then observes that the hawk "is but a gnat beside her brilliance; earth' s green carpet is the reflection of her feathers and her words are of distilled sugar."
>
> —Edward Burman, THE ASSASSINS

In THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS by Barbara Walker we find:

> Within Islam, deviant sects like Shi'ites or Sufis carried on Tantric worship of the female principle, maintaining that the feminine powers of sexuality and maternity were the powers that held the universe together. The greatest medieval poet of Sufism, Ibn al-Farid, was known as "the sultan of lovers." He said true divinity was female, and Mecca was the womb of the Earth. As women-worshipping minstrels of medieval Europe were attacked for their devotion to the Goddess of Love, so the Sufis were attacked for their "voluptous libertinism." Ibn El-Arabi, the "gratest master" of Sufi mystics, was accused of blasphemy because he said the godhead was female.
>
> Shi'ites split off from orthodox Islam and claimed to follow a purer line of imams directly descended from the Fatimids. In the 11th century they united under Hassan ibn al-Sabbah, i.e., Hasan ben-Shaybah, another "son of the Matriarch." Hasan siezed the fortress of Alamut and made it the headquarters of a brotherhood of warriors, the hashishim or "Assassins"[5]

We can also find a hint of matriarchal influence in the very patriarchal religion of Zoroaster;

> HVOV— "The Earth," an Iranian form of Eve. Followers of Zoroaster pretended that she was the wife of the their prophet, not a Goddess but only a mortal woman; yet, like writers of the Bible, they inadvertently gave away the secret by calling her "Mother of All Living."[6]

Zoroaster's wife, Hvovi, made offerings so that the supreme being might "give her his good narcotic, bangha…that she might think according to the law, speak according to the law and do according to the law." (See chapter 4, *Persia.*)

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[5] "...the Shi'ite sect survived to the present, awaiting the comming of the Virgin named Paradise (Pairidaeza), who will give birth to the Mahdi, the 'moon guided' Redeemer, whose title in Europe was the Desired Knight.

One of the hidden secrets of medieval bardic romance is the Arabian origin of the Waste Land motif, most prominent in the Holy Grail cycle of tales. Despite monkish efforts to convert it into a Christian chalice, the Grail was generally recognized as a female symbol, whose loss implied fear for the fertility of the earth. Crusaders had sen for themselves the desolation of Arabia Deserta, one of the most lifeless regions on earth. They heard the Shi'ite heretics' explanation for it: Islam had offended the Great Goddess, and she had cursed the land and departed. Now nothing would grow there.

"Western mystics thought the same calamity would strike Europe if the spirit of the Mother were not brought back from the limbo to which the Christian church consigned her. This may have been a reason for the frenzy of cathedral-building in honor of 'Our Lady', the Queen of Heaven, during the 12th and 13th centuries. The Waste land theme haunted the collective psyche of the early Renaissance with a threat of conditions actually realized in the land of the infedel." (Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS).

[6] Barbara Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS.

In his little known Cabalistic piece on canabis, "The Most Holy Grass of the Arabs,"[7] Aleister Crowley connects the ancient Egyptian Goddess Maat, with Nuit, the Goddess of the Night Sky, calling her the "All-Mother, being an image of our lady Nuit."

While vacationing with his wife in Cairo in 1904, Crowley introduced her to the mysteries of hashish. His wife became quite giddy, and began teasing him, saying, "He is comming." Crowley had given up his study of magic a few years before, but that night he felt his old interests restirred. Later that evening Crowley produced a tiny booklet, THE BOOK OF THE LAW, which he claimed was dictated to him by a higher being; it forms the basis of all his later philosophy. Crowley said THE BOOK OF THE LAW, signaled the dawning of a new age. It contains the following tractate attributed to Nuit, the Egyptian version of the queen of the stars, and whom he aslo equated with Maat:

> But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shall come to lie a little in my bosom. For one kiss wilt thou be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, vieled or vuluptuous, I who am all pleasures and purple, and drunkeness of the innermost sense, desire you. Put on the wings, and arose the coiled splendor within you: Come unto me!
>
> —Aleister Crowley, THE BOOK OF THE LAW

> Those who lived by the laws of Maat took a sacramental drink, comparable to the Hindus' Soma or its Persian counterpart Haoma, which conferred ritual purity in the same sense as the Christian "washing in the blood of the Lamb." Egyptian scribes of the third millenium B.C. wrote: "My inward parts have been washed in the liquor of Maat".
>
> —Homer Smith, MAN AND HIS GODS[8].

In his translation and commentary on THE GREAT LIBERATION, 1913, Arthur Avalon (aka, Sir John Woodroffe), explained in his footnotes on the word "Vijaya," (victory) used in ceremonies dedicated to Kali: "That

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[7] From THE BOOK OF WISDOM OR FOLLY.

[8] Boston,(1952), as quoted by Barbara G.Walker, THE WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS.

[it] is, the narcotic Bhang, (hemp) or sidhi, as it is called in Bengali, and which is used in all ceremonies."[9]

> In medieval India and Tibet , sorcerers in search of magic power glorified the use of a marijuana drink (bhang)...in Tantric sex ceremonies derived from the ancient *soma cult.*[10] A circle of naked woman and men is conducting an experiment on the central nervous system. They consecrate a bowl of bhang to Kali, goddess of terror and delight. As the bhang begins to take effect, the worshippers mentally arouse the kundalini-serpent at the base of the spine, sending waves of energy up to the cortex.
>
> —Dr. M. Aldrich, HIGH TIMES ENCYCLOPEDIA

Zoroastrian, alchemical and occult literature often refer to the connecting of an individual's feminine and masculine aspects together in a unified force as "marrying your Goddess." This theme appears again and again in medieval occult literature, echoing the words of Jesus:

> Jesus said to them, "When you make the two one, and when you make the inside like the outside, and the outside like the inside, and the above like the below, and when you make the male and the female one and the same...then will you enter the kingdom."
>
> —"The Gospel of Thomas," THE NAG HAMADI LIBRARY
>
> It is I who am the part of my mother;
> And it is I who am the mother;

---

[9] Kali's cannabis mantra is *Om, Hrim Ambrosia, that springeth forth from ambrosia, Thou that showerest ambrosia, draw ambrosia for me again and again. Bring Kalika within my control. Give success; Svaha.*

[10] "Soma, the vital fluid or blood in all beings, was a fermented milky drink intergal to the Vedic sacrifices and drunk by the priests. It is the watery nectar of the moon's light that sustains vegetable life and on which all creatures feed. It was churned from the milky ocean from which the moon arises; the gods derived their strength from its nectar and it heals all diseases. Shiva wore the crescent moon on his forehead to honor it. Soma was produced by Vach, Goddess of waters and called 'the melodious cow who milked forth sustenance and water'. It was believed that Brahma committted incest with his daughters while intoxicated on soma.

Indra the Aryan sky god, who was murderous, violent and who betrayed other male gods, had an insatiable thirst for soma. He, who murdered the peacefully sleeping Mother Goddess of the Dravidians, the cow and serpent Prithiyi of the Earth and her son/lover Vritit, the bull-calf whith his phallic thunderbolt, lived on the sacred Mount Meru. The Goddess and her son—cow and calf—were called 'demons' by the invaders. Indra had stolen and drunk the ambrosia of the three cauldron/wombs of Kali's trinity. The ambrosia/soma signified the lunar cyclic recurrence and was the wise blood of immortality, magic and female menstrual manna." (Monica Sjoo, NEW AGE AND ARMAGEDDON).

> It is I who am the wife;
> It is I who am the virgin;
> It is I who am pregnant;
> It is I who am the midwife;
> It is I who am the one that comforts pains of travail;
> It is my husband who bore me;
> And it is I who am his mother,
> And it is he who is my father and my lord.
> It is he who is my force;
> What he desires he says with reason.
> I am in the process of becoming.
> Yet I have borne a man as lord.
>
> On the Origins of the World, THE NAG HAMADI LIBRARY

> Perhaps because Christianity had rejected the wisdom component (feminine aspect) of its total revelation—a decision in which Constantine was probably Crucial—alchemy, being concerned with the totality, had to operate in disguise. Precisely because orthodox religion was defective in the wisdom component, any modality which contained it was, ipso facto, heresy.
>
> —Walter Lang, introduction to LE MYSTERE DES CATHEDERALES

Not surprisingly the medieval Roman Catholic Church considered cannabis use to be of the worst kind of travesty.

> Christianity purged itself after the holocaust and drove its drug-takers into the dessert as 'heretics,' and eventualy so conformed to the will of the State that in the fourth century it became an intergal part of the ruling establishment. By then its priests were raising wafers and sweet wine at the alter and trying to convince their followers that the host had miraulously become the flesh and blood of the god."
>
> —John M.Allegro, THE SACRED MUSHROOM AND THE CROSS

> All over the world, Eastern wisdom , modern science and the recognition of the masculine and feminine within each individual is becoming manifest. The androgynous image of the human organism is reemerging into consciousness in new ways that have evolved from past experience. We are learning to recognize and to differentiate the opposites in our nature. It makes no difference whether we call these opposites masculine and feminine, creative and receptive, knowledge and wisdom, competition and cooperation, explosion and implosion, or Logos and Eros. What is important, is that while these opposites become differential in form, they continue to be experienced in union as aspects of our own inner self. They are the self-renewing possibilities of our own individuality. Yoked together, they can fertilize each other to generate the creativity which is the potential of human beings....
>
> The return of such female values as cooperation and forbearance is longed for in a world torn by war and threatened by nuclear disaster, poverty, disease and the rape of the land. When the goddess of fertility

> is reunited with the god of consciousness, the renewed culture will have its conception.
>
> —June Singer, *The Yoga of Androgyny*[11]

Green is the only color that can be seen on both sides of the brain.

> All thoughts are as of gray matter, but green gold is the tree of life
>
> —Goethe

> The Philosophers call it the green Lion. It is the medium or means of joining the tinctures between the sun and moon.
>
> —George Ripley, quoted in LE MYSTERE DES CATHEDERALES.

In the Jewish Cabalistic tradition, the Shekina is refered to as the female soul of God, who can never reach perfection until he is reunited with her. Interestingly, some traditions refer to the shekina, as the pillar of smoke that hung over the nation of Isriel durring the Exodus.

The hashish eating Sufi's, and later the American hippies, were accused by the patriarchal societies around them of being too feminine when they grew their hair long, adapted communal lifestyles and preached peace, love and pacifism. Terrence McKenna points to the feminine qualities associated with this most holy herb:

> Outpourings of style and esthetically managed personal display are usually anathema to the nuts-and-bolts mentality of dominator cultures. In dominator cultures without any living traditions of use of plants that dissolve social conditioning, such displays are usually felt to be the prerogative of women. Men who focus on such concerns are often assumed to be homosexual—that is, they are not following the accepted canons of male behavior within the dominator model. The longer hair lengths for men seen with the rise of marijuana use in the United States in the 1960's were a textbook case of an influx of apparently feminine values accompanying the use of a boundary-dissolving plant. The hysterical reaction to such a minor adjustment in folkways revealed the insecurity and sense of danger felt by the male ego in the presence of any factor that might tend to restore the importance of a partnership in human affairs.
>
> In this context it is interesting to note that cannabis occurs in both male and female form....Propagation of the female species...is the total concern of the grower interested in the narcotic power of the plant. It is thus a kind of happy coincidence that the subjective effects of cannabis and the care and attention needed to produce a good resin strain both conspire to accentuate values that are oriented toward honoring and preserving the feminine.
>
> ...Because of its subliminally psychedelic effect, cannabis when pursued as a lifestyle, places a person in intuitive contact with less competi-

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[11] From ANCIENT WISDOM MODERN SCIENCE, Stanislov Grof, Ed.

tive behavior patterns. For these reasons marijuana is unwelcome in the modern office environment, while a drug such as coffee, which reinforces the values of industrial culture, is both welcomed and encouraged. Cannabis use is correctly sensed as heretical and deeply disloyal to the values of male dominance and stratified hierarchy.

—Terence McKenna, FOOD OF THE GODS

Some plants remain relatively independent of man while others got very involved. Marijuana for one has been involved with us for so long, thousands of years, following campsites and settlements and the like, that there's no information about what it was like in prehistory. It appears that some plants make some kind of evolutionary decision to become involved with our trip. Marijuana is very involved.

—Andrew Weil[12]

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[12] From interview with by Peter Fremont, *High Times*, August-September 1975, reprinted in *High Times Greatest Hits*, (St.Martin's Press, 1994).

Better Living Through Alchemy

Preparation of the Essence and Elixir of Cannabis (including the delightful cannabis confections, Bhang Siddhi and Bhanghee Fudge) by Professor Moonbeam

Alchemy is a philosophical discipline utilizing protoscientific principles that are applied through what are now termed scientific methods. It first blossomed about 2000 years ago out of the culture chaos where East met West at the beginning of the new epoch—an epoch where civilization thus far has gone global on a tidal wave of technical knowledge. The alchemist sages and adepts pioneered and established the essential methods used in modern medicine and the sciences of chemistry, biochemistry, pharmacology, psychopharmacology and psycholo8period using the pseudonym, Isis, had revealed that Amnael, the first of the angels and prophets, gave her alchemical wisdom in return for having sex with him. Many alchemists participating in the early original formative years of this new epoch were women. Mary the Jewess, a Greek adept of the first or second century, originated many routine techniques still used by modern chemistry including the water bath or double boiler. Theosebia, the sister of Zosimus, was an alchemist.

In the fourth century CE Zosimus revealed that Chemes, a very early master of alchemy, had written a book called *Chema,* which the fallen angels had used to instruct their lovers, the daughters of men. The Greek word "chemia" described the alchemical art until the Arabs added to it the article "al" from their language creating the word *alchemy*.

The supernatural inventor of alchemy was Hermes Trismegistus, the "thrice great;" a Greco-Egyptian metamorphic fusion of the Greek god Hermes and the ancient Egyptian god Thoth. Hermes opens the doors of birth and death, controls commerce and learning; is a messenger, mediator and reconciler. Thoth is the inventor of magic, science, language and writing. The credo of alchemy was written by Hermes Trismegistus: *"It is true without falsehood, and most real: That which is above is like that which is* *below, to perpetrate the miracles of One thing. And as all things have been derived form One by the thought of One, so all things are born from One, by adoption..."*

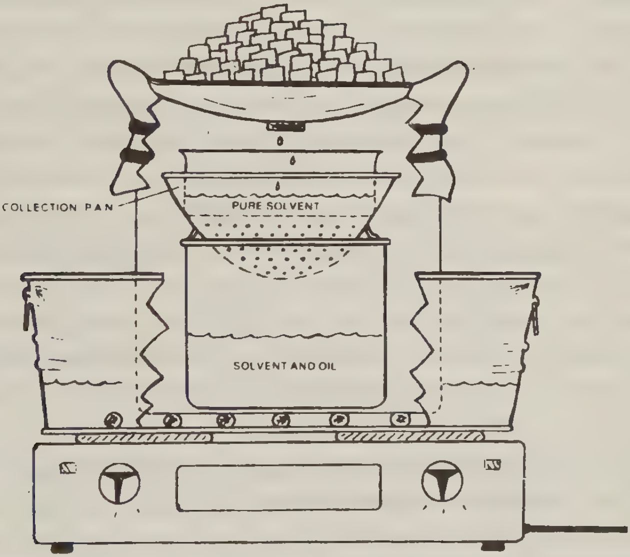
Viewed alchemically, existence manifests as the vibrations of *One thing* as it oscillates between matter and energy. Alchemy is a two-fold approach to existence; one is spiritual and the other is pragmatic. Pragmatic alchemy operates through three levels or magisteries to produce healing medicines. Spiritual alchemy is in concert with all three. Pragmatic alchemy is an operation praxis; spiritual alchemy is a navigation praxis.

The second level of pragmatic alchemy is the production of exceptional medicines derived from plants. The healing virtue that resides in a particular species can be greatly multiplied by purifying the crude herb through alchemical operations—the same operations that have become routine procedures to the science of chemistry.

In the plant kingdom Cannabis Sativa has the broadest spectrum of healing virtue. The liquid *elixir* of Cannabis alchemically prepared and taken in dilute oral doses is pleasing to the taste, neutralizes nausea faster than smoking the herb, relieves all manner of pain including menstrual cramps, deep muscle and joint pain, headaches and nerve pain, and it stops convulsions and seizures. The Cannabis *elixir* increases vitality and vigor without the effects associated with stimulants; it also hightens perception and concentration and expands awareness. When properly prepared the Cannabis *elixir* manifests what the adepts called the Quinta Essentia, the Quintessence, or fifth essence which is *life force*. The Quintessence manifests as a vibrational energy that actively seeks out any imbalance within, then rectifies it.

I have made the lavender *elixir* of Cannabis many times and have given it freely to seriously ill people. It never fails to provide astonishingly quick relief. Because the mentally ill, flat universe antinomians currently in control of the government continue to implement the moral delusion called Prohibition, I cannot ever hope to make enough *elixir* to help all the sick people industrial disease and degenerative medicine has created. This saddens me, so I'm freely sharing the *magistery* openly with all, though it is not the prudent thing for me to do if I wish to avoid the fate that befell many of my predecessors. But I believe those who follow these recipes and discover the healing wonders for themselves will share the medicines they make.

The *Lavender Gold Elixir of Cannabis* is the most potent liquid magistery in plant alchemy. It is accomplished in two degrees. The first degree produces a transparent yellow-gold delightful and highly therapeutic alchemical *essence*; the second degree builds upon the *essence* to produce a translucent lavender-gold *elixir* possessing profound thalmaturgic virtue. The first degree is not much harder to accomplish than making a common tincture. It requires a soxhlet distilling apparatus and an electric hot plate. A serviceable and simple soxhlet device is made by combining a 16 quart stock pot, large stainless steel wok, stainless steel salad bowl and fine mesh strainer—the bowl and strainer must fit inside the stock pot and be suspended a little more than half way up from the bottom of the pot.



Practical homemade soxhleting unit. (From *Cannabis Alchemy* by David Hoye.)

Put one volume dried sifted cannabis vegetable matter (leaves will do nicely) into a fine cloth sack. Place the sack into the strainer suspended inside the stock pot. Pour five volumes of 100 proof vodka (charcoal filtered preferably) over the hemp in the sack. It will percolate through the strainer and into the bottom of the pot below the strainer. Put the wok on the pot instead of the lid. Line the wok on the outside with a plastic garbage bag and secure the bag to the outside top of the pot with a bungie strap. Place ice into the wok until it is 2/3 filled. Turn on the hot plate and slowly raise the heat until the vodka just begins to boil, then turn down the temperature slightly. The alcohol in the vodka will vaporize (distillation) and rise until it contacts the cold lower surface of the wok (condenser) where it condenses into a liquid and drips down through the cannabis extracting the essential therapeutic virtue within the plant. Recharge the condenser with ice when necessary during this operation. The medicinal oils (plant *sulfur* or *soul*, its unique virtue) will be completely extracted when the alcohol dripping through the mass is clear. Then remove the strainer and cloth sack containing the cannabis; squeeze the alcohol out of the mash and into the dark liquid tincture (menstrum) in the pot.

Suspend the stainless steel salad bowl above the tincture in the pot. Recharge the condenser with ice, then increase the temperature of the tincture but keep it well under boiling. A most remarkable *spirit* of cannabis (distillate) will collect in the bowl above the tincture. When the bowl is nearly full put the *spirit* in a bottle and continue distilling until all of the *spirit* has come over (stop when the distillate is insipid). Then the tincture below contains mostly water in the liquid fraction; save that black watery menstrum for later (until the time when you are ready to make the *elixir*).

Once the distillation of the *spirit* is underway place the spent cannabis vegetable matter (feces) in a pan. Burn it to ashes (incineration). Crush the ashes, then bake (calcine) them in the pan on a hot plate at 550^{O}F for 36 hours or more. Crush several times during calcination; stop when the ashes are a gray powder with lavender undertones. This is the alchemical *earth-body* or *salt* of cannabis.

The *spirit* of cannabis contains the spiritually psychoactive aromatic volatile oils of cannabis (volatile *sulfur* or volatile *soul*) which distill over with the alcohol in an alchemical marriage made in "heaven." These clear transparent oils volatilize at a somewhat lower temperature than the cannabis red oil (fixed *sulfur*) described by Roger Adams in the late 1930s. The basic "aromatic" molecular structure of these oils, like a wing, allows them to fly within the alcohol vapors during distillation. Though the volatile aromatic oils of cannabis are psychoactive, science and conventional medicine have not given them much attention. Adams and those after him let these most spiritual of the hemp oils escape when they routinely vaporized off the ethanol from the cannabis tincture in order to concentrate the crude tar from which the red oil was extracted. Research to date has been conducted on the cannabinoids isolated by the Adams red oil process, or on synthesized copies and analogs of the same molecular structures mapped by Adams.

Spirit of cannabis is the finest of all distilled spirits, possessing the delicious essential bouquet, flavor and taste of cannabis. It initiates the sensation of floating with heightened sense perceptions in very small doses and is a most effective pain reliever imparting no symptoms of alcohol intoxication or poisoning (hangover), but it is not complete and can be made more virtuous.

Pour the purified *earth-body* (containing the alchemical *body* of cannabis—a highly energized combination of cannabis mineral salts) into the *spirit* (conjunction). Stir this firmament at least once a day for seven days (stirring the chaos), then filter the finished alchemical *essence* through double coffee filters. Save the *earth* paste that remains in the filters; it has healing virtue. Take this golden *essence* or elixir of the first degree and put it in the stock pot; reattach the wok condenser without any collection vessel suspended inside and raise the temperature to just under the boiling point; reflux (exhaltation) for 24 hours or more, then cool and decant (or siphon) into bottles and seal. Store in cool darkness.

This *essence* is the first manifestation of the Quinta Essentia. It enlivens to a far greater extent than any tincture prepared from cannabis. The *essence* seeks out imbalance like a guided missile where a tincture is more osmotic in effect. Its therapeutic virtue is more profound than the tincture. Relief is manifest within 15 minutes. There is no alcoholic effect, no hangover; the alcohol has been conjoined alchemically to the specific healing virtue manifest in the cannabis oils, greatly amplified by the resonant energy of the salts absorbed from the calcined ashes. The alcohol has become the alchemical *spirit,* the conduit adjoining the therapeutic cannabis essential oils to the cannabis salts which amplify potency through phased resonation.

Through continuous refluxing, the *spirit* and volatile *sulfur* rotate between two fundamental elemental conditions namely, alchemical *water* and *air.* Scientifically they rotate between the physical states called liquid and gas. With each change in state or transmutation the *spirit* and *sulfur* absorb induced phasing harmonic resonance, the result of continuous expansion and contraction. The in phase resonance between the *spirit* and *sulfur* is concentrated and amplified by salt *body* geometry. Perception increase derived from one dose of *essence* is similar to the effect attained from one deep inhalation of freshly rubbed hashish just collected from living ganja. The initial dose of *essence* is about one teaspoon of essence diluted into three to five teaspoons of mineral water or distilled water. I have seen this *essence* of cannabis save a life by stopping seizures and convulsions caused by a severe head injury. I have witnessed the miracle of the *quintessence* transmitting vital life force to this comatose victim nearly drained of life.

The *Lavender Elixir of Cannabis,* the most potent liquid quintessence is made by reducing the watery black menstrum (remaining after distilling the spirit) into its therapeutic components and adding them to the *Essence of Cannabis.*

Place the menstrum into the bottom of the stock pot then add four times as much petroleum ether and quickly place the wok condenser on the pot and reflux three or four hours. **Warning!!! Petroleum ether is extremely dangerous, highly inflammable and toxic to breathe.**

When the soxhleting rig is completely cooled down pour the liquid into a jar large enough to contain it. A dark green petroleum ether layer will form above the black water layer. Siphon off the green ether; it contains the virtuous *fixed sulfur* of cannabis—the red oil of Adams. Wash the petroleum ether/red oil solution with distilled water to remove any water soluble impurities. Siphon off the pet ether and repeat washing operation until the water layer is no longer colored. Add the colored water to the black menstrum; cook them down then calcine until whitish-gray.

Collect the *fixed sulfur* by distilling the ether in the soxhletor; a green-gold oil, the *fixed sulfur,* will remain below in the pot. (Be sure to completely remove all the petroleum ether from the oil. Add a small quantity of distilled water to the oil then gently cook the water off to assure the pet ether is gone.) When volatilized the green-gold *fixed sulfur* is pleasing to the senses of smell and taste and is very therapeutic. This green-gold hash oil can be purified further by charcoal filtration and vacuum distillation producing the cannabis red oil described by Adams in 1938-40. Such purification is not necessary for this alchemical magestry.

Place the *essence of cannabis* into the soxhletor add the *fixed sulfur* and reflux for twelve hours, then add the whitish-gray earth and reflux for one or two hours. Cool the rig down then filter the liquid. Reflux the filtered *elixir* 24 hours or more, cool, bottle and store in darkness.

Keep the moist *earth* that remains in the filter after bottling the *elixir* (or *essence*) of cannabis; it is an excellent topical paste that neutralizes the sting and itch of venomous insect bites, and obliterates all sign and symptoms of poison oak and more (do not let the medicine *earth* dry out; seal it up tightly for storage).

One teaspoon of this exhalted *elixir of cannabis* diluted into three teaspoons of water taken daily will in 60 days subtly elevate your existence to levels of operation seemingly fantastic and open up your universe to alchemical navigation praxis.

The liquid quintessence of cannabis, the *elixir*, is a perfected medicine from the plant world, but the solid quintessence—the Philosopher's *Stone of Ganja* is the most powerful healing and transmuting agent that can be produced from the plant kingdom. It is more difficult to make than the *elixir*. Make the *elixir* and bring health to humanity. In the process you may develop the navigation senses necessary to see the way of the Ganja Stone and eventually you may take the *journey to the holyland* so revered by the alchemist adepts.

Alchemical preparation of Bhang Siddhi, and Bhanghee Fudge Cannabis Candies:

Sift 1.25 lbs. of cannabis leaves, bhang, to reduce volume. Prepare ghee from four pounds of butter by melting in a pot then skimming off the foam then separating the oil from the solids at the bottom of the pan. Soak the bhang in enough distilled water to cover it. Heat but do not let the water boil; steam will carry off the *volatile sulfur* if you do. Simmer gently until the bhang looks like cooked spinach Add the ghee and keep stirring for about half an hour after the ghee has thoroughly melted. Pour while hot through a fine cloth screen filter into a pot. Press the sack of vegetable matter and let the butter fat/cannabinol oil drain from it into the pot. Let the menstrum cool; the ghee/cannabinol oil layer will solidify above the water layer. Calcine the vegetable matter until it is light gray in color. Melt the cannabinol/ghee in distilled water then cool until solid and remove from the water. Repeat until the water layer is clear.

Melt the purified cannabinol/ghee in a pot. Extract the water soluble salts from the calcined earth using hot distilled water; filter the water/cannabis salt solution. Add the salt water to the cannabinol/ghee heating in the pot. Add sugar to taste and monitor the temperature, increasing slowly until the thread stage in candymaking. Pour into a mold and let cool to harden. One half to one ounce of this emerald *bhang siddhi* eaten straight away or dissolved in warm milk tastes like nectar of the gods and is a sufficient therapeutic dosage.

Or add cocoa powder to taste with the sugar and slowly heat to the thread stage of candymaking. pour into a mold and let cool. One half to one ounce of this delicious *bhangee fudge* will initiate the mysteries of Ganja Chocolate . The therapeutic action begins in about twenty minutes. All manner of pain is neutralized under the beneficent effects of these psychically stimulating and physiologically restorative alchemical therapeutic cannabis confections.

Candymaking is an art. Proportions of the ingredients listed above can be altered to suit the operator without ruining the operation. Once the therapeutically potent bhang ghee is prepared and the cannabis *salts* extracted a journeyman cook can proceed according to inclination.

Bhang & Majoon Recipes

Bhang and Majoon: Nectar of the Gods

from THE MATERIA MEDICA OF THE HINDUS by Uday Chand and
George King, Thacker, Spink & Co., 1877

The Cannabis sativa has been used from a very remote period both in medicine and as a intoxicating agent. A mythological origin has been invented for it. It is said to have been produced in the shape of nectar while the gods were churning the ocean with the mountains called Mandara. It is the favorite drink of Indra the king of gods, and is called "vijaya" because it gives success to its votaries. The gods through compassion on the human race sent it to this earth so that mankind by using it habitually may attain delight, lose all fear, and have their sexual desires excited. On the last day of the Durga pooja, after the idols are thrown into water, it is customary for the Hindus to see their friends and relatives and embrace them. After this ceremony is over it is incumbent on the owner of the house to offer to his visitors a cup of "bang" and sweetmeats for tiffin.

An intoxicating agent with such recommendations cannot but be popular and so we find it in general use amongst all classes especially in the North-West provinces and Behar.

Sir William O'Shaughnessy has so well described the preparation of Indian hemp that I cannot do better than quote his account of them:

"Sidhee, Subjee and Bhang (synonymous) are used with water as a drink which is thus prepared: about three tola's weight (540 troy grains) are well washed with cold water, then rubbed to powder, mixed [and boiled] with black pepper, cucumber and melon seeds, sugar, half-a-pint of milk and an equal quantity of water. This is considered sufficient to intoxicate an habituated person. Half the quantity is enough for a novice... intoxication will ensue in half an hour. Almost invariably the inebriation is of the most cheerful kind, causing the person to sing and dance, to eat food with great relish, and to seek aphrodisiac enjoyments. In persons of a quarrelsome nature it occasions, as might be expected, an exasperation of their natural tendency. The intoxication lasts about three hours, when sleep supervenes. No nausea or sickness of the stomach succeeds, nor are the bowels at all affected; next day there is slight giddiness and vascularity of the eyes, but no other symptom worth recording.

"The Majoon or hemp confection, is a compound of sugar, butter, flour, milk and siddhi or bhang. The process has been repeatedly performed before us by Ameer, the proprietor of a celebrated place of resort for hemp devotees in Calcutta and who is considered the best artist in his profession. Four ounces of siddhi and an equal quantity of ghee are placed in an earthen vessel, a pint of water added, and the whole warmed over a charcoal fire. The Mixture is constantly stirred until the water all boils away, which is known by the crackling noise of the melted butter on the sides of the vessel. The mixture is then removed from the fire, squeezed through cloth while hot, by which an oleaginous solution of the active principles and coloring matter of the hemp is obtained; and the leaves, fibers, etc., remaining on the cloth are thrown away. The green oily solution soon concretes into a buttery mass and is then well washed by the hand in soft water, so long as the water becomes colored. The coloring matter and an extractive substance are thus removed and a very pale green mass, of the consistence of simple ointment, remains. The washings are thrown away. Ameer says that these are intoxicating, and produce constriction of the throat, great pain and very disagreeable and dangerous symptoms.

"The operator then takes two pounds of sugar, and adding a little water, places it in a pipkin over the fire. When the sugar dissolves and froths, two ounces of milk are added; a thick scum rises and is removed; more milk and a little water are added from time to time, and the boiling continued about an hour, the solution being carefully stirred until it becomes an adhesive clear syrup, ready to solidify on a cold surface; four ounces of tyre (new milk dried before the sun) in fine powder are now stirred in, and lastly the prepared butter of hemp is introduced, brisk stirring being continued for a few minutes. A few drops of attar [highly fragrant essential oil -ed.] of roses are then quickly sprinkled in, and the mixture poured from the pipkin on a flat cold dish or slab. The mass concretes immediately into a thick cake, which is divided into small lozenge-shaped pieces... The taste is sweet and the odor very agreeable. ...it is most fascinating in its effects, producing extatic [sic] happiness, a persuasion of high rank, a sensation of flying, voracious appetite and intense aphrodisiac desire."

The leaves of Cannabis sativa are purified by being boiled in milk before use. They are regarded as heating, digestive, astringent, and narcotic [sleep inducing]. The intoxication produced by "bhang" is said to be of a pleasant description and to promote talkativeness.

In sleeplessness, the powder of the dried leaves is given in suitable doses for inducing sleep and removing pain.

The Religious Freedom Restoration Act of 1993

SEC. 2. CONGRESSIONAL FINDINGS AND DECLARATIONS OF PURPOSES.

(a) Findings, —The Congress finds that—

(1) the framers of the Constitution, recognizing free exercise of religion as an unalienable right, secured its protection in the First Amendment to the Constitution;

(2) laws "neutral" toward religion may burden religious exercise as surely as laws intended to infringe with religious exercise;

(3) governments should not burden religious exercise without compelling justification;

(4) in *Employment Division v. Smith*, 494 U.S. 872 (1990) the Supreme Court virtually eliminated the requirement that the government justify burdens on religious exercise imposed by laws neutral toward religion; and

(5) the compelling interest test as set forth in prior Federal court rulings is a workable test for striking sensible balance between religious liberty and competing prior governmental interests.

(b) Purposes,—The purposes of this Act are—

(1) to restore the compelling interest test as set forth in *Sherbert v. Verner,* 374 U.S. 398 (1963) and *Wisconsin v. Yoder*, 406 U.S. 205 (1972) and to guarantee its application in all cases where free exercise of religion is burdened; and

(2) to provide a claim or defense to persons whose religious exercise is burdened by government.

SEC. 3. FREE EXERCISE OF RELIGION PROTECTED.

(a) In General, —Government shell not burden a person's exercise of religion even if the burden results from a rule of general applicability, except as provided in subsection (b).

(b) Exception.—Government may burden a person's exercise of religion only if it demonstrates that application of the burden to the person—

(1) is in the furtherance of a compelling governmental interest; and

(2) is the least restrictive means of furthering that compelling governmental interest.

(c) Judicial Relief, —A person whose religious exercise has been burdened in violation of this section may assert that violation as a claim or defense in a judicial proceeding and obtain appropriate relief against a government. Standing to assert a claim or defense under this section shall be governed by the general rules of standing under article III of the Constitution.

SEC. 4. ATTORNEYS FEES

(a) Judicial proceedings, -Section 722 of the Revised Statutes (42 U.S.C. 1988) is amended by inserting "the Religious Freedom Restoration Act of 1993," "before "Title VI of the Civil Rights Act of 1964,"

(b) Administration Proceedings. -Section 504 (b)(1)(C) of Title 5, United States Code. is amended

(l) by striking "and" at the end of clause (ii)

(2) by striking the semicolon at the end of clause (iii) and inserting "and"; and

(3) by inserting "(iv) the Religious Freedom Restoration Act 0f.1993;" after clause (iii).

[On March 13, 1995, a U.S. District Court in the southern district of Texas ruled the Religious Freedom Restoration Act is an unconstitutional usurpation of judicial power (*Flores v. City of Boerne*, No. SA-94-CA-0421). The case is presently on appeal. —From "Congress Passes American Indian Religious Freedom Act Amendments, But court Rules RFRA Unconstitutional," by Carl Olson, *Holy Smoke*.]

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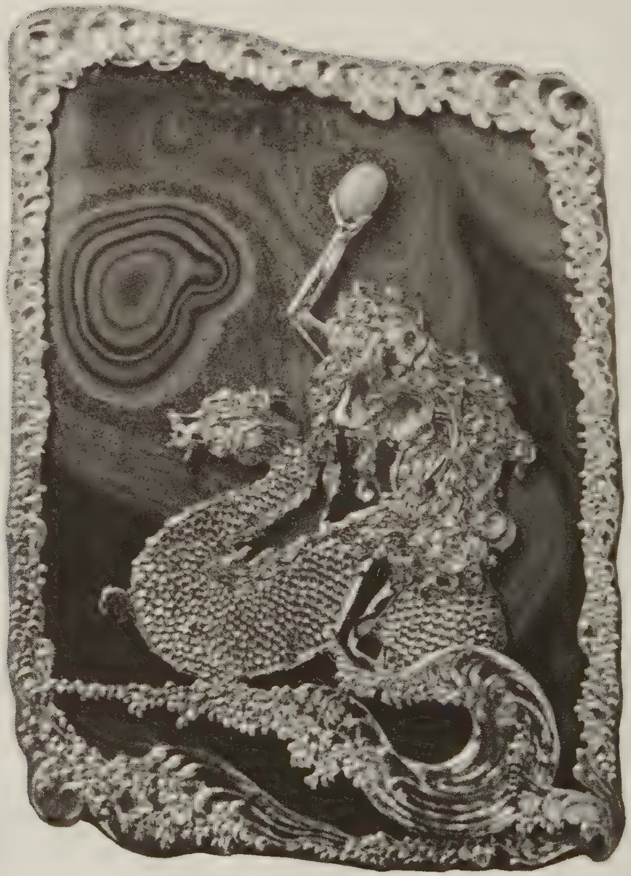

Stela Maris, gold, silver, fire opal and malachite, by Judy Osburn

Song Of Astarte

Come this bloom time,
As all flowers spread their folds to the sun.
Come night flowers too.
Sing me the fragrance of sweet Lebanon
And all those herbs of the moon.
Break not these tiny beads of Light...
Alas, this liquid yet unheard of, that hums the hymns of
Solomon,
Relieving the sorrows of centuries whose cup does overflow,
Thru the rivers and valleys to the land of Venus on whose
mount does weep
The Keening women of Babylon with trinkets upon their feet.
"Behold ! Behold ! the Majestic Mount!" the common people
chant.
Basking in such slumberous sleep the sheep that they may
count.
Keeping them warm with muzzle soft, smooth muscle does
relax.
Such lull and groans, those slothful gnomes, devotion blind
perhaps?
Yet along the shores of India's Nile, and Egypt's Ganges fair,
The fakirs climb the Pyramids and the Pharaohs dread their
hair.
Come pack my pipe with Labanon's weed, of such there's no
despair.
And we'll wonder the world amongst the herds as tho we had
no cares.

—Tracy Chester-Bennett

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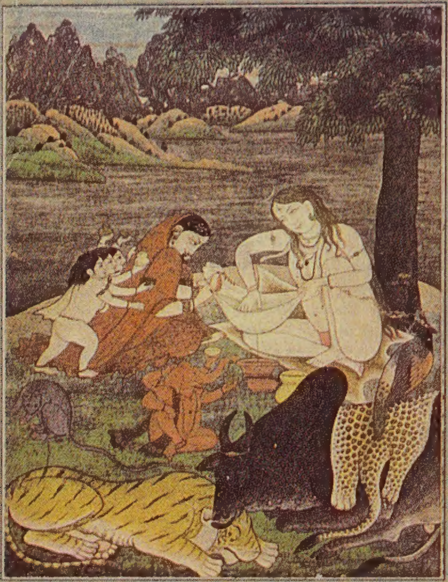

The world's oldest living god, Shiva, preparing bhang (*Cannabis sativa*). Shiva has been worshiped by the holy ones, now known as Sadhus, continuously since at least 2700 BCE.

Mithras sacrificing the bull of creation in order to renew life. The sacred drink of the mysteries (three-pointed *Cannabis sativa* leaf) flows from the wound. Mithraism was more popular than Christianity until outlawed in the 5th century CE.

Cannabis sativa **played a major role in every religion in the Old World from the dawn of civilization until the dark ages when its sacramental use was prohibited. Today multitudes are rediscovering the sacramental virtues of this most useful of all plants.**

In the stele below from 7th century BCE, Nineveh, Ashurbanipal is pouring a libation over the heads of dead lions after a hunt. He is facing an offering table and large incense stand as musicians play. The incense stand is capped by a mushroom-like cone that collects and holds the sacred *Qunubu* (*Cannabis sativa*) incense.

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